CONSTITVTIONES

SOCIETATIS IESV.

ANNO 1558.



ROMÆ, IN ÆDIBVS SOCIETATIS IESV. 1558.

Reprinted from the Original Edition:

WITH

AN APPENDIX,

CONTAINING

A TRANSLATION, AND SEVERAL IMPORTANT DOCUMENTS.

CÆCUM SCELUS OMNE.—VIRG.

LONDON:
G. AND F. RIVINGTON, ST. PAUL'S CHURCH-YARD, AND WATERLOO PLACE, PALL MALL; SIMPKIN, MARSHALL, AND CO., STATIONERS' HALL COURT; AND J. LESLIE, GREAT QUEEN STREET.
1838.

Constitutiones scribi jussit Julius Pontifex, Pauli successor. Et Ignatius diu atque meditatò incubuit. Divina quoque lumina inter commentandum, lacrymas inter scribendum expertus. Quin et Christipara ad edocendum quoque Magistra descendit.——Cæterum Constitutiones judicatæ sunt spiritu Dei plenæ.

Damiani Synopsis primi Sæculi Societatis Jesu. I. Lib. Cap. VII.

—— ex Hispanico in Latinum verterat Polancus; Typis Calcographis ediderat Romæ Collegium, 1558.

Dam. Syn. II. Lib. Cap. X.

—— Præposito Assistentes quatuor, Natalem, Consalvium, Polancum, Madridium (assignatos)
Et Polanco insuper Admonitoris munus à Patribus, Secretarii et Procuratoris Generalis à Præposito additum.

Dam. Syn. II. Lib. Cap. II.

1577—Joannes Polancus occubuit—libellorum utilis Scriptor.

Dam. Syn. IV. Lib. Cap. VII.

PRINTED BY ROBERT BEST EDE, DORKING.

PREFACE.

WHATEVER degree of notoriety the Constitutions of the Society of Jesus might have attained, their authoritative promulgation did not occur until 1761, when in the course of the celebrated suit of the MM. Lionci and Father La Valette,* the Jesuits were "so inconsiderate as to produce the mysterious volume of their institute. By the aid of these authentic records, the principles of their government may be delineated, and the sources of their power investigated, with a degree of certainty and precision, which previous to that event it was impossible to attain."†

The authors of this extraordinary code, conscious of the just clamour which would be excited by its publication, obliged all

* "Cette question fournit au parlement une occasion toute naturelle de demander à voir ces constitutions fameuses, qui jamais n' avaient été ni examinées, ni approuvées avec lec formes requises. L' examen de ces constitutions, et ensuite celui de leurs livres, a fourni des moyens *juridiques* plus que suffisans pour déclarer leur institut contraire *aux loix du royaume, à l' obéisance due au souverain, à la sureté de sa personne, et à la tranquillité de l' état.*"

D' Alembert's Essai sur la destruction des Jesuites. pp. 112. 113. ed. 1765.

† Dr. Robertson. Charles V. vol. ii. p. 460. 1st. ed.

members of the order to maintain a profound secrecy respecting it.* The whole of their mysterious polity was never discovered to the ordinary, nor even to all the professed Jesuits. "To the novices are communicated only the Apostolical Letters of Julius III. the abridgment of the Constitutions, and the common rules. Nor have the other Jesuits access to any additional information concerning the nature of their Institutes, but such as relates to the charge with which they are immediately intrusted."† No Jesuit therefore, who might be expelled from the Society, could possibly reveal its secrets in any complete and satisfactory manner.‡ In a letter from one of the assistants of the order at Rome, written towards the middle of the eighteenth century, there are expressions of the following import. "It is only since my arrival here, that I understand any thing of the nature of our Society. Its government is a separate science, of which the Provincials themselves know nothing. It is necessary to be in the post which I occupy to begin to comprehend it."§ The still further precaution was adopted by the General of using cyphers in his correspondence; and it was directed, that immediately on the death || of any person, who had in his possession letters from the General, the Assistants,

---

* Regulæ Communes, §. 38. cited Monarchie des Solipses, p. 120.

† Monarchie des Solipses, p. 78. Declar. in Exam. cap. i. cited Hist. Gen. des Jes. iii. 239.

‡ Historie du Paraguay sous les Jesuites, per Bernardo Ibanes de Echavarri, 3 vol. 8vo. Amst. et Leipsic. 1780. vol. i. p. 187.

§ Ibid. 194. See Monarchie des Solipses. p. 55. note (2). and Erreurs impies et séditieuses que les Jesuites ont enseignées, &c.
Recueil des Décrets Apostoliques, &c. vol. i. p. 308

|| Constitutiones. Part VI. Cap. iv. 2.

or the Provincial of the order, such letters should instantly be burned without being read.*

Of the edicts which possessed the force of laws among the Jesuits, there are many, it is believed, which they have never printed;† and even the Constitutions, properly so called, they have seldom committed to the press, but in the colleges of the order. Whenever they ventured to print this work elsewhere, they always took precautions to secure the whole impression.‡ It was, however, clearly impossible, that these precautions could be universally successful. The order has at all times had too many enemies to be able, for any long period, to retain the exclusive possession of a volume, numerous copies of which were printed, though not published, and which all the activity of malice was exerted to procure.

Hospinian, in the Historia Jesuitica, published in 1619, gives a complete abstract of the Constitutions. They are quoted, with accurate knowledge, in the Catechisme des Jesuites of Pasquier, who died in 1615. They are also set forth in the Historia Jesuitica of M. Ludovicus Lucius, Basle, 1627. M. Benard, the author of the Histoire de la Compagnie de Jesus, printed at Utrecht in 1741, refers to the edition of Lyons in 1607; and mention has been somewhere made of an edition in 1599. The extracts from the Constitutions of the Jesuits, which are to be found in the Mercure

* Chalotais, 160, 161. Echavarri, Histoire du Paraguay, i. 195, 196. "On ne prend ces précautions qu' avec les ennemis. Le régime des Jesuites est-il en état de guerre avec tous les empires?" Chalotais, ubi sup.

† Chalotais, p. 20.

‡ Ibid. p. 27.

Jesuite, are taken from an edition printed at Rome in 1583. There is a volume of the CONSTITUTIONES, in small 8vo, in the British Museum, Romæ, 1570.

The edition of Prague, in 2 vols. fol. 1757, is that which was produced on the trial of La Valette, wherein the CONSTITUTIONES occupies 91 pages: "and although it is clear to me," says Mr. Penrose,* "that numerous additions have incontestably been made to the original Constitutions, some, perhaps, such as partially to supersede them, yet *no alteration in the letter of the statute has taken place:* and whatever infidelities may have been committed in other instances, there is no reason to apprehend that the text of the CONSTITUTIONES SOCIETATIS JESU, ROMÆ, 1570, has at any time been violated. This also, I believe, was a re-impression from a preceding edition in 1550." (1558.)

It was in 1558, that the volume of CONSTITUTIONES, translated from the Spanish of Loyola by Father John Polancus, was originally committed to the press by the College of the Society in Rome: a copy of this edition has fallen into the Editor's hands; it is in small 8vo, and so exceedingly rare, that he has no where seen it mentioned except in the Synopsis of Damianus, a work of almost equal scarcity, and in the foregoing paragraph where it

---

* I have collated several pages, and the most essential passages, of the edition printed at Rome in 1570, and that of Antwerp in 1702, which have both of them the sanction of the Society. So far as I have compared them, they are precisely similar. The chapters and sections are apparently the same in each.

Bampton Lectures, MDCCCVIII. by the rev. John Penrose, MA. of Corpus Christi College, Oxford; Appendix XVII. which has furnished the materials for much of this preface.

seems to be obscurely and incorrectly adverted to; this book has supplied the text from which this FIRST ENGLISH EDITION has been faithfully and accurately reprinted.

The partial Collation made by Mr. Penrose has been thoroughly accomplished by subjecting the Roman Copy of 1558, to a scrutiny with that printed at Antwerp in 1702, belonging to the University Library of Cambridge, and the result is appended to the Constitutiones.

Of the Translation it may be sufficient to say that its only merit is undeviating fidelity to the Original, every other consideration being made subordinate to the essential object of giving the exact sense of Loyola's legislation to the English Reader, with a view to call his attention to the insidious practices employed by this fraternity of "vigorous and experienced Rowers," who after a suppression of forty years have been resuscitated as one amongst "the aids which the special Providence of God had put in the power" of the Sovereign Pontiff, to enable him to pilot "St. Peter's Bark" through the storms of his own raising, to the re-establishment of his usurped domination over the Christian Republick.

CONSTITVTIONES

SOCIETATIS IESV.

ANNO 1558.

ROMÆ, IN ÆDIBVS SOCIETATIS IESV.

1558.

PROOEMIUM

CONSTITUTIONUM.

1 QUANVIS summa Sapientia et bonitas Dei Creatoris nostri ac Domini sit, quæ conservatura est, gubernatura, atqúe promotura in suo sancto servitio hanc minimam Societatem Jesu, ut eam dignata est inchoare; ex parte verò nostra interna Charitatis et Amoris illius lex, quam Sanctus Spiritus scribere, et in cordibus imprimere solet, potius, quàm ullæ externæ Constitutiones, ad id adjutura sit: Quia tamen suavis dispositio divinæ providentiæ suarum creaturarum cooperationem exigit; et quia Christi Domini nostri Vicarius id statuit; et sanctorum exempla, et ratio ipsa nos id docet in Domino: necessarium esse arbitramur, Constitutiones conscribi; quæ juvent ad melius in via incœpta divini obsequii procedendum juxta Instituti nostri rationem.

2 Quanvis primum illud sit, et maximi momenti in nostra intentione, quod ad corpus universæ Societatis spectat; cujus unio, et bonum regimen, et conservatio in suo bono statu ad majorem Dei gloriam in primis

quæritur: quia tamen corpus hoc ex suis membris constat, et in ipsa executione primo loco occurrit quod ad singulos spectat, tam in ipsis admittendis, quàm in promovendis, ac deinde per vineam Christi Domini nostri dividendis; hinc exordium sumetur eo favore, quem lux æterna nobis ad honorem et laudem suam conferre dignabitur.

PRIMA PARS

CONSTITUTIONUM

de admissione ad Probationem.

DE EO, QUI ADMITTENDI FACULTATEM HABET.

CAP. I.

1 FACULTAS admittendi ad probationem quorum, et quanta sit; judicio Præpositi Generalis relinquatur; qui in ea communicanda considerabit, quid ad majus servitium Dei ac Domini nostri conveniat.

2 Quando aliquis, qui idoneus videatur, ad nostrum institutum sequendum, ad eum accederet, qui hujusmodi admittendi potestatem non habet, mittere eum poterit ad illum, penes quem ea sit; vel scribere ei, significando qualis ille sit, et quibus præditus Dei donis, qui admitti petit; et exequatur quod ei in Domino præscriptum fuerit: si quidem ille in absentia id præscribendi facultatem habebit.

3 Quia refert plurimum ad divinum servitium, convenientem haberi delectum eorum, qui admittuntur, et diligentiam adhiberi, ut intelligantur quæ ad eorum personam et vocationem attinent; qui talem admittendi facultatem habet, si per se ipsum id ipse non præstet, habeat in iis, qui assiduè apud se agunt, aliquem, cujus opera utatur ad cognoscendum eos, qui ingrediuntur, ad

agendum cum illis, eosque examinandum; qui quidem prudentia prædītus sit, et non ignoret agendi modum, qui cum tam variis generibus et conditionibus personarum est tenendus; ut majori cum intelligentia, et utriusque partis satisfactione negotium ad Dei gloriam transigatur.

4 Tam ille, penes quem est facultas admittendi, quàm is, cujus opera ille utitur, habeat oportet cognitionem rerum Societatis, ac Zelum boni progressus ipsius; ut nulla ratione dimoveri ab eo possit, quod in Domino convenientius ad divinum servitium in hac Societate judicaverit; quod ut consequatur, moderatus admodum sit oportet in admittendi desiderio. Et ut liberior sit ab omni minus ordinato affectu; ubi vitii hujusmodi occasio esse posset (ut cum consanguineis, et amicis) ille, in quo aliquid periculi hujusmodi timeretur, examinandi officio non fungatur.

5 Quicunque autem eo fungetur, in scriptis habeat quæ ad tale officium pertinent; quò melius et certius id posset præstare, quod in hac parte ad divinum servitium quæritur.

DE ADMITTENDIS IN SOCIETATEM.

CAP. II.

1 In universum loquendo de iis, qui admittendi sunt, quo pluribus Dei donis naturalibus et infusis præditi ad promovendum juxta Societatis institutum divinum servitium, et quo certioribus experimentis perspecti fuerint; eo magis idonei erunt, ut in eam admittantur.

2 Ut particulatim de his loquamur, qui in Coadjutores admittuntur ad res temporales, vel exteriores curandas, (qui plures esse non debent, quàm qui necessarii sint, ad sublevandum Societatem in iis rebus, in quibus occupari

alii non possunt sine detrimento majoris boni) esse eos oportet (quod ad animam spectat) bonæ conscientiæ, quietos, tractabiles, amatores virtutis ac perfectionis, propensos ad devotionem, qui domesticis et externis ædificationi sint, qui sorte Marthæ in Societate contenti, et ad ejus institutum bene affecti, eam juvare ad Dei gloriam exoptent.

3 Quod ad externa attinet; *honesta specie,* sanitate, ætate, et viribus ad labores corporis, in Societate sufferendos præditi esse deberent; et qui habere, vel certè habituri esse aliquando talentum aliquod ad eam juvandam viderentur.

4 Admittere homines *difficili admodum ingenio,* vel inutiles Congregationi, licet ipsismet non inutile foret, admitti; considerantes tamen instituti nostri finem, ac agendi rationem; persuademus nobis in Domino ad ipsius majus servitium et laudem non expedire.

5 Qui ad hoc admitterentur, ut in rebus spiritualibus Societatem juvarent, considerando quid hujusmodi ministerium requirat, ut animæ proximorum juventur, sequentibus donis Dei ornari eos necesse est.

6 Quod ad intellectum attinet, doctrina sana, vel aptitudine ad eam addiscendam, et in rebus agendis discretione, vel certè indole boni judicii ad eam acquirendam.

7 Quod ad memoriam, aptitudine ad percipiendum, et percepta retinendum.

8 Quod ad voluntatem, ut universæ virtutis et perfectionis spiritualis studiosi sint, quieti, constantes, strenui in iis, quæ ad divinum servitium aggrediuntur; quique Zelo accensi sint pro animarum salute; et ea de causa ad nostrum institutum (quod ad illas juvandas et disponendas ad ultimi sui finis de manu Dei creatoris nostri ac Domini consecutionem rectà tendit) sint affecti.

9 In exterioribus exoptanda est sermonis facultas ad agendum cum proximis pernecessaria.

10 *Species honesta,* quæ ædificationi esse solet iis, quibus cum agitur.

11 Bona valetudo, ac vires, quibus ferre possit instituti nostri labores.

12 Ætas, quæ ad ea quæ dicta sunt, conveniat, quæ quidem, ut admittantur ad Probationem, excedere debet Decimum quartum annum; ut ad Professionem verò, Vigesimum quintum.

13 Dona externa, nobilitatis, divitiarum, existimationis, et similia ut non satis sunt, si desint alia; ita, cùm suppetent, non erunt necessaria: quatenus tamen ad ædificationem faciunt, reddunt magis idoneos, ut admittantur, qui sine ipsis alioqui essent idonei propter dotes alias prædictas; in quibus quo magis præcelluerit qui admitti cupit, eo magis erit ad hanc Societatem aptus ad Dei Domini nostri gloriam; quo vero minus erit in eo quod excellat; eo minus erit idoneus. Quæ tamen mensura omnibus in rebus teneri debeat, unctio sancta divinæ Sapientiæ eos docebit, qui id curæ ad ejus obsequium ac laudem uberiorem susceperunt.

DE IIS, QUÆ IMPEDIUNT, NE QUIS IN SOCIETATEM ADMITTATUR.

CAP. III.

1 Quanvis Charitas et Zelus animarum, in quo se Societas hæc exercet juxta instituti sui finem, omnia hominum genera complectatur, ut eorum serviat spirituali utilitati, ac ad beatitudinem consequendam in Domino juvet; ut tamen in Societatis ipsius corpus admittat, amplecti non debet, ut dictum est, nisi quos judicabit ad propositum Societatis finem utiles fore.

2 Ex impedimentis ad admissionem nonnulla eos, qui vellent ingredi, omnino excludunt: quia rationes multæ et graves, nos ad id in Domino movent. Ea verò hujusmodi sunt.

3 Aliquando a gremio sanctæ Ecclesiæ abscessisse, Fidem abnegando inter infideles, vel incidendo in errores contra eam, in quibus reprobatus fuerit per publicam sententiam: vel se more Scismatorum ab Ecclesiæ unitate sejunxisse.

4 Perpetrasse homicidium: vel esse propter enormia peccata infamem.

5 Assumpsisse Religionis habitum: vel Eremitam aliquando cum vestitu monachali fuisse.

6 Matrimonii vinculo, vel servitutis legitimæ ligatum esse.

7 Capitis infirmitatem pati, unde accidat obscurari, et parum sanum esse judicium; vel si notabilem habeat ad illud dispositionem; ut in Examine fusius tractatur.

8 Cætera impedimenta quanvis sigillatim accepta à Societate non omnino excludant, reddunt tamen minus idoneum eum, qui admitti exoptat; et posset tanti momenti esse defectus; ut e servitio Dei non esset futurum, cum eo quenquam admitti.

9 Impedimenta autem hæc secundaria, de quibus modo est sermo, hujusmodi sunt. Quod ad interiora attinet, passiones vel affectus, qui domari non posse videantur; vel peccatorum habitus, de quibus non adeo magna emendatio speretur.

10 Intentio minus recta, quàm par esset, ad Religionis ingressum; ut quæ cum humano aliquo fine sit admixta.

11 Inconstantia, vel remissio animi notabilis, ex qua qui de ingressu agit, inutilis credatur ad Societatis munera obeunda.

12 Indiscretæ devotiones, quæ sæpe in causa esse solent, ut

aliquis in illusiones Dæmonis, et non exigui momenti errores incidat.

13 Litterarum ignorantia; vel ingenii, aut memoriæ, ad eas addiscendas, vel linguæ ad explicandum defectus, in illis, qui præ se ferunt intentionem vel desiderium ulterius progrediendi, quàm solent Coadjutores temporales.

14 Judicii defectus, et notabilis in *proprio sensu obduratio*; quæ Congregationibus multum solet facessere negotii.

15 In exteriori homine, defectus in integritate corporis, morbus, debilitas, vel notabilis deformitas. Ætas valde tenera, vel plus satis provecta. Æs alienum: vel civiles obligationes.

16 Quo hujusmodi defectibus quis magis est obnoxius, eo minus est idoneus, ut Deo Domino nostro in hac Societate ad animarum auxilium serviat: et qui facultatem habet admittendi, videat, ne charitatis particularis affectus universali prævaleat; quæ ut magis ad gloriam et honorem Christi Domini nostri facit, ita semper præferri debet.

DE MODO ADMITTENDI.

CAP. IV.

I Quia nobis in Domino persuademus, ad hoc, ut divina et summa Majestas ministerio hujus minimæ Societatis uti dignetur, multum referre, ut qui ad eam admittuntur, non solùm diu probentur antequàm in ejus corpus cooptentur, verùm etiam ut valde noti sint, antequàm ad Probationem eam admittantur, quæ fit in communi convictu cum domesticis: expedit habitationem aliquam nostræ communi conjunctam designari, ubi, qui ad Probationem admittuntur, hospitum more Duodecim dies, vel usque ad Viginti, et amplius, prout Superiori vide-

bitur, diversentur; ut id temporis de iis, quæ pertinent ad Societatem, illi certiores reddantur; et Societas eosdem plenius in Domino nostro cognoscat.

2 In hanc domum, quæ primæ Probationis dicitur, facilius admitti possunt, qui id optant; si clarè ad Dei et Domini nostri JESU Christi obsequium idonei in hac Societate esse viderentur; et contrà, qui clarè non esse tales cernerentur, consilio (et siquid aliud charitas suggerit) adjuti, ut alibi Deo ac Domino nostro servire curent, statim dimitti poterunt.

3 Quòd si res non esset Societati tam clara, quàm oporteret; postquàm qui admitti cupit, voluntatem suam proposuerit, et de primis impedimentis decenter interrogatus fuerit, summam nostri instituti, probationesque ac difficultates, quæ in ea sunt, intellexerit; quanvis efficaciter desiderare videatur in Societatem admitti, ut in ea perpetuò vivat (quod quidem si deesset, ut plurimùm nemo ad Probationem admitti deberet) responsum tamen, ac deliberatio ultima aliquandiu differatur; ut eo tempore res melius considerari, et Deo commendari possit, ac diligentia conveniens adhiberi; ut magis cognoscatur, et ut de ejus constantia periculum fiat. Quantum autem differri oporteat, et quæ diligentia sit adhibenda, prudenti considerationi illius, qui admittendi facultatem habet relinquendum est; qui semper quod Deo magis placere poterit, intuebitur.

4 Postquam in Domino statuetur, quòd ad Probationem aliquem admitti conveniat; solitis vestimentis indutus, aut pro cujusque devotione (*nisi aliud Superiori videbitur*) ingredi poterit, et in prædicta Probationis Domo, seu in loco ad id destinato ut hospes constituetur; ac postridie, quomodo eo in loco se gerere debeat, ei declarabitur, ac nominatim, ne verbo, aut scripto (*nisi*

Superiori aliqua de causa non levis momenti aliud videtur) cum externis, vel domesticis agat, præterquam cum iis, qui ad id designati a Superiore fuerint. Quod fit, ut liberius secum et cum Deo perpendat vocationem suam, ac propositum divinæ ac summæ Majestati in hac Societate serviendi.

5 Elapsis duobus aut tribus diebus post ingressum in domum Probationis, examinari accuratius incipiat, prout in officio Examinatoris declaratur: et relinquatur ei scriptum Examen, ut solus id maturius consideret; postea eidem ostendantur Diplomata Apostolica; ac Constitutiones, et Regulæ in Societate ac domo, quam ingreditur, observandæ; et qui litteris operam dederunt, de singulis facultatibus, in quibus versati sunt, singulas prælegant lectiones, et id coram eis, qui a Superiore ad ejus talentum in doctrina, et proponendi modo cognoscendum sunt constituti.

6 Eodem hoc tempore primæ Probationis conscientiam suam Superiori, vel ei, quem ipse delegaverit, aperiet (*nisi* id negotii cum Superioris consensu in aliud tempus differretur) et generaliter confitebitur (si nondum id fecisset) et illi quidem Confessario, *qui a Superiore fuerit ad id destinatus.* Et cùm in libro ad id designato scriptum fuerit, et manu ejus subscriptum, quicquid domum tulit, et ejus consensus ad observanda omnia ei proposita; postremò post reconciliationem accepto sanctissimo Eucharistiæ Sacramento, ingredietur in domum communis habitationis; ubi cum aliis versari, et in secunda Probatione diutius exerceri solent novitii.

7 Quod dictum est de iis, qui tunc primùm ad Societatem admittuntur, bona ex parte cum illis observabitur, qui à studiis, aut aliis locis Societatis, ubi diligenter examinati non fuerint, veniunt; qui quidem non, ut Professi, vel

Coadjutores formati, in corpus Societatis admissi sunt; ut quo majori cum luce procedetur, eo quisque constantior in sua vocatione maneat; et ipsa etiam Societas melius discernat, an conveniat ad majorem laudem, et gloriam Dei et Domini nostri illum apud se retinere.

SECUNDA PARS

quæ ad eos dimittendos pertinet, qui ad Probationem admissi fuerant, et parum apti ad Societatem inveniuntur.

QUI DIMITTI POSSUNT, ET PER QUOS.

CAP. I.

1 UT autem ad propositum huic societati finem divini obsequii et auxilii animarum convenit conservari, et numero augeri *operarios idoneos ac utiles* ad Dei opus promovendum; ita dimitti eos oportet, qui tales non fuerint; et successu temporis deprehendatur, vel quòd non sit eorum vocatio, vel quòd ad commune bonum Societatis non conveniat, ut in ea maneant. Sed tamen ut non nimis faciles esse ad admittendum, ita neque ad dimittendum imò minùs oportet: sed maturè omnino et consideratè in Domino procedendum est. Et quanvis causas ad dimissionem dignas eo graviores esse oportet, quo quis arctius Societatis corpori conjunctus est; quantumlibet tamen quisque sit conjunctus, in quibusdam casibus separari ab ea posset, ac deberet: ut sequenti capite videbitur.

2 Dimittendi facultas in primis ad universam Societatem

pertinet, quando in Congregationem generalem conveniret: Eadem erit penes Præpositum generalem in omnibus, præterquam si quid ad ipsius personam pertineret. Penes reliquos ex Societate tantum erit hujus facultatis, quantum eis a capite collatum fuerit. Præpositis tamen Provincialibus amplam satis conferri expediet, ac debita proportione etiam Præpositis Localibus, et Rectoribus Collegiorum, quibus videbitur esse conferenda; ut eo melius in toto Societatis corpore *subordinatio sanctæ Obedientiæ* servetur, quo clarius intelligent inferiores se a suis immediate Superioribus pendêre, et quod conveniat plurimùm, imò necesse sit in omnibus eis subesse propter Christum Dominum nostrum.

DE CAUSIS, PROPTER QUAS DIMITTI ALIQUEM CONVENIAT.

CAP. II.

1 Causas eas, quæ ad aliquem dimittendum sufficiant, ponderare coram Domino debebit prudens charitas Superioris, qui hujusmodi facultatem habuerit; sed generatim loquendo, quatuor eorum genera fore videntur.

2 Primum, si in Domino judicaretur, contra ipsius honorem et gloriam fore, quòd is in hac Societate maneret, qui videatur in quibusdam pravis affectibus aut vitiis, quæ divinam offendunt Majestatem, corrigi non posse; quæ eo minus tolerari deberent, quo graviora essent, et plus culpæ haberent; licet aliis nullum offendiculum (quòd manifesta non essent) præberent.

3 Alterum est, si existimaretur in Domino, aliquem retinere, contra Societatis bonum fore, quod cùm universale sit, haud dubie bono particulari alicujus præferri ab eo debet, qui syncere divinum obsequium quærit. Tale

quid esset, si in Probationum decursu aliqua impedimenta, vel insignes defectus in Examine suppressi detegerentur; vel si experimento comperiretur, valde inutilem fore eum, et per quem præpedienda magis, quam adjuvanda esset Societas, propter ejus insignem ad quævis ejus munera ineptitudinem, et multo magis dimitti oporteret, si Societati damnum allaturus malo vitæ exemplo videatur, ac præcipuè si *inquietus* esset, et verbis aut actibus offendiculum aliis præberet. Hoc enim tolerare, charitatis non esset, sed vitii contrarii in eo quidem, qui tenetur conservare quietem, et bonum statum Societatis sibi commissæ.

4 Tertium, si judicaretur, id fore contra Societatis, ac simul ipsius dimittendæ personæ bonum; quod ex parte corporis posset accidere, si tempore Probationis in aliquo morbus, aut debilitas hujusmodi cerneretur, cum qua eum non posse progredi in laboribus instituto nostro, ac procedendi modo convenientibus ad Deo serviendum videretur: ex parte rerum animi, quandò, qui ad probationem admissus fuit, se componere ad vitam *sub Obedientia* et juxta modum procedendi Societatis ducendam non posset; quòd nequeat, vel nolit *proprium suum sensum aut judicium infringere;* vel propter alia impedimenta, quæ a natura, vel a consuetudine permanarent.

5 Quartum, si cerneretur id fore contra bonum aliorum, qui de Societate non sunt: Ut si detegeretur vinculum matrimonii, vel servitutis legitimæ, vel æs alienum magni momenti: quibus in rebus, dum initio examinaretur, veritatem subticuisset. Quævis harum quatuor causarum satis esse videtur, ut Deo gratius fore judicemus, honestè dimitti eum, in quo locum habuerint, quàm imprudentem in eo retinendo charitatem exercere.

DE MODO DIMITTENDI.

CAP. III.

1 Cum iis, qui dimittendi erunt, observari eum modum conveniet, qui in conspectu Dei dimittenti, dimisso, et aliis domesticis, et externis maximè satisfaciat. Quod attinet ad dimittentem ob causas superius dictas tria observentur.

2 Primum est, ut oret ipse Dominum, et domi orari ea intentione curet (quanvis particularia non intelligantur) ut significare Dominus noster dignetur ea in re, de qua agitur, suam sanctissimam voluntatem.

3 Alterum, ut conferat cum aliquibus, seu aliquo ex domesticis, qui ad hoc negotium aptiores videantur; et audiat, quid illi sentiant.

4 Tertium, ut omnem exuendo affectum, et majori Dei gloria præ oculis constituta, ac communis boni, tum etiam (quoad ejus fieri poterit) particularis ratione habita, expendat hinc inde causas, et statuat, an dimittere debeat, nec ne.

5 Quod ad dimissum attinet, tria itidem observentur. Primum exterius; ut recedat ex domo, quantum fieri possit, sine dedecore vel ignominia, ac secum omnia sua ferat.

6 Alterum interius; ut eum dimittendum Superior curet, conservata, quantum fieri potest, charitate ac benevolentia mutua erga domum, et quanta cum consolatione in Domino fieri poterit.

7 Tertium; ut circa statum vitæ studeat eum dirigere ut aliquam convenientem viam serviendi Deo ineat, vel in Religione, vel extra eam; prout divinæ voluntati convenientius fore videbitur. Demum consilio et oratione, et si quid aliud charitas dederit, juvare curet.

8 Ut satisfiat aliis domesticis, et externis, tria etiam observentur.

Primum est, ut sedulo curetur, ne quid perturbationis in alicujus animo propter dimissionem maneat, ratione reddita, quantum satis erit, quibus reddi opus sit: abstinendo, quantum fieri poterit, a defectibus, qui publici non fuerint, declarandis; quanvis in eo, qui dimittitur, nonnulli deprehensi fuissent.

9 Alterum; ut studeatur, ne malè affecti maneant, erga dimissum, et quantum fieri possit, ne de eo malè sentiant; sed potius ejus vicem doleant, et in Christo eum diligant, ac divinæ Majestati in suis orationibus, ut eum dirigere, et ei Misericordiam impendere dignetur commendent.

10 Tertium, ut detur opera, ut ejus exemplo juventur, si qui minori cum ædificatione, quàm par esset domi versantur; et timeant, ne sibi tantundem accidat, si non annitantur proficere. Et externi itidem, quibus id innotuerit, ædificationem accipiant, quod domi non tolerentur, quos tolerari ad Dei gloriam non convenit.

QUOMODO SE GERAT SOCIETAS CUM IIS, QUI SUA SPONTE RECEDERENT, VEL QUOS IPSA DIMITTERET.

CAP. IV.

1 Qui dimittuntur, vel injussi discedunt ab aliquo loco in alium ejusdem Societatis, videntur nobis in Domino admittendi non esse, nisi prius qui dimisit, vel qui loco præest, unde injussus discessit, vel alioqui Generalis, aut qui ejus vices gerit, admonitus suum præstiterit assensum; ne defectus cognitionis rerum, aut personarum alicujus erroris in Dei offensam causa sit.

2 Communicationem autem facultatum, aut gratiarum,

quæ iis ut Societatis membris concessæ fuerant, simu atque membra esse desierint, constat cessare.

3 Declaretur iis, qui dimittuntur, quòd ***absoluti*** maneant à votis simplicibus, si ea juxta formulam Societati consuetam (quæ in quinta parte videbitur) emiserint; quodque *nulla alia dispensatione indigeant.*

4 Ad eos reducendos, qui sine licentia recederent, si prius parum idonei ad Societatem habebantur, nulla diligentia opus erit; sed potius dirigantur ad aliud institutum, ubi Deo servire possint, *relaxatis votis,* si ea emiserint, ut omnes scrupuli eis eximantur.

5 Si hujusmodi essent, ut Deo gratum fore videretur eos non sic relinquere, præcipuè, si ex aliqua vehementi tentatione, aut ab aliis decepti egressi videantur, diligentia adhiberi ad eos reducendos poterit; et privilegiis ad negotium hujusmodi concessis à sede Apostolica quantum Superiori in Domino videbitur, uti licebit. Et cùm aliquis horum sic reductus esset, committetur prudentiæ ejusdem Superioris; ut videat, num satisfactione aliqua opus sit, an melius omnino censeat, in spiritu mansuetudinis procedere; qua in re et ejus, qui reductus est, bonum, et ædificatio domesticorum spectanda est.

6 Si quis sponte sua ad Collegium, vel domum, unde sine facultate recesserat, rediret, et alioqui idoneus ad Deo serviendum in ea judicaretur; considerandum erit, an veram perseverandi voluntatem afferat, et an sit paratus ad quamvis satisfactionem et probationem: quòd si secus esset, ut qui veræ pœnitentiæ signa non ostendit, admitti non merebitur.

7 Si, qui fuit meritò dimissus, ad eandem domum, unde dimissus est, rediret, ad quamvis satisfactionem paratus; Si adhuc eædem rationes, propter quas fuit dimissus manerent; perspicuum est, non esse admittendum: Si

non manerent, et qui dimisit, judicaret Deo gratum fore, ut denuo reciperetur in eandem, vel aliam domum; admoneat Generalem, vel Provincialem Præpositum; et quod ab eo præscriptum fuerit, exequatur.

8 Sive recesserit sponte sua, sive dimissus qui redit; si admittatur, denuo examinari debet, et generalem confessionem ipso in ingressu ab ultima, quam domi fecit, inchoando instituere; et aliis probationibus et experimentis exercebitur: prout Superiori, habita ratione ædificationis universalis et particularis, ad gloriam Dei videbitur.

TERTIA PARS,

de iis conservandis, et promovendis, qui in probatione manent.

DE CONSERVATIONE IN IIS, QUÆ AD ANIMAM ET PROFECTUM IN VIRTUTIBUS PERTINENT.

CAP. I.

1 UT in iis admittendis, quos ad nostrum institutum vocat Deus talentum ad id conveniens concedendo; et in dimittendis illis, qui, cùm eo careant, se a divina sapientia non esse vocatos ostendunt; consideranda sunt, quæ superius attigimus: ita in eis conservandis in sua vocatione, qui retinentur et probantur in domibus et Collegiis, et in eisdem juvandis, ut sic proficiant in via Dei spiritu et virtutibus, ut sanitatis et virium corporis, quæ ad laborandum in vinea Domini necessariæ sunt, ratio habeatur; consideratione ac providentia

debita opus est: et ita agetur primo loco quidem de iis, quæ ad animam; secundo de iis, quæ ad corpus pertinent.

2 Quod ad animam attinet, cùm tanti referat, eos, qui in probationibus versantur, ab omnibus imperfectionibus et quibusvis impedimentis majoris spiritualis profectus removere; multum ad id confert, omnem communicationem per verba, et scripta ut abjiciant cum iis, qui in proposito sibi instituto intepescendi causa esse possent, et ut in via spirituali incedendo cum iis duntaxat personis, et iis de rebus agant, quæ juvent in divino obsequio ad id consequendum, quod in ingressu Societatis sibi ut scopum præfigebant.

3 Eadem de causa egredi domo non debent, nisi quando, et cum quo socio Superiori visum fuerit. Nec domi hi cum illis liberè pro suo arbitratu colloquantur, sed cum iis tantùm, qui a Superiore præscripti fuerint; quorum exemplo et spiritualibus colloquiis ædificationem accipiant, non autem offensionem, et proficiant in Domino.

4 Omnes diligentissimè curent portas sensuum suorum (oculorum præcipuè, aurium, et linguæ) ab omni intemperantia vel vitio custodire, ac se in pace et vera humilitate interna conservare, et eam in silentio, cùm id observandum est; cùm autem loquendum in circunspectione et ædificatione verborum, et modestia vultus, ac decore sive gravitate incessus motuumque omnium sine ullo impatientiæ aut superbiæ signo exhibere; in omnibus procurando atque optando potiores partes aliis deferre, omnes in animo suo tanquam sibi Superiores ducendo, et exterius honorem ac reverentiam, quam exigit cujusque status, cum simplicitate et moderatione religiosa exhibendo: atque ita fiat, ut se mutuò con-

siderantes, in devotione crescant; Deumque Dominum nostrum laudent, quem quisque in alio, ut in illius imagine, agnoscere studeat.

5 In refectione corporis curandum est, ut temperantia, modestia, et decentia interius, et exterius in omnibus observetur. Præmittatur benedictio, et sequatur actio gratiarum, quas omnes agere debent cum ea, quæ par est, devotione et reverentia. Et dum corpus edendo reficitur; sua etiam animis refectio præbeatur libro aliquo pio potius, quam difficili, quem capere, et e quo omnes juvari possint legendo; vel id temporis aliquis, cui a Superiore id injungetur, concionabitur; vel aliquid simile ad Dei gloriam fiet.

6 Omnes quandiu corpore bene valent, in spiritualibus vel exterioribus rebus habeant in quo occupentur. Et, qui officium vel ministerium aliquod certum habent, ut de auxilio providendum est eis, si sit necessarium; ita cum vacant, aliis rebus occupari deberent; ne otium malorum omnium origo, quoad ejus fieri possit, domi nostræ locum habeat.

7 Ut experiri incipiant *sanctæ Paupertatis* virtutem, doceantur omnes, quod nulla re tanquam propria uti debeant; quanvis necesse non sit probationis tempore possessione bonorum suorum se abdicare; nisi id Superior post elapsum primum annum juberet judicans in hujusmodi bonis tentationum occasionem et minus proficiendi in spiritu habere aliquem, ut qui illis adhæreat aliquo immoderato amore vel confidentia; et tunc qui se exuit bonis suis, sequatur Christi consilia: pro sua tamen devotione adhoc potius, quàm illud opus dispensare bona sua, vel eorum partem poterit; prout intellexerit ad divinum beneplacitum magis convenire; ut in Examine dictum est.

8 Intelligant etiam quòd mutuò dare, vel accipere, vel

dispensare quicquam de iis, quæ domi sunt, minimè possunt, nisi Superior conscius consensum præstiterit.

9 Qui in ingressu ipso, vel post ingressum ad Obedientiam motus sua devotione, vellet bona sua vel eorum partem *in Societatis subsidium* dispensare; haud dubiè opus faceret majoris perfectionis, alienationis, et abnegationis universi amoris proprii non descendendo tenero quodam affectu ad particularia loca, nec juxta illum sua bona huic potius, quam illi applicando: quin potius exoptando majus et universalius bonum Societatis (quæ tota ad majorem Dei gloriam, ac universale bonum, et utilitatem animarum instituta est) hoc judicium ei relinquat, qui ejus universæ curam habet, num applicari huic loco potius, quàm illi in eadem Provincia debeat: quandoquidem ille melius, quàm quisquam alius intelligere potest, quid maximè conveniat, et quid maxime urgeat in omnibus ejus locis, ratione habita Regum, Principum, ac aliorum Potentatuum; ne eis causa ulla offensionis detur; sed ad majorem ædificationem omnium, et spiritualem utilitatem animarum, et gloriam Dei omnia cedant.

10 Doceantur quomodo ab illusionibus Dæmonis in suis spiritualibus exercitationibus caveant, et quomodo se contra omnes tentationes tueantur: simul rationes sciant, quam fieri potest, diligentissimè conquisitas, quibus et ad superandas tentationes utantur, et ad veras solidasque virtutes consequendas insistant; sive plures adsint visitationes spirituales, sive pauciores: curent verò semper in via divini servitii progressum facere.

11 Utantur quotidie conscientiæ suæ examinatione consueta, et octavo quoque die saltem ad Confessionis et Communionis sacramenta accedant; *nisi* aliqua de causa

aliud Superiori videretur: et unus omnium sit Confessarius ab eodem Superiore constitutus, quod si fieri non poterit, quisque certe suum stabilem habeat Confessarium, cui suam conscientiam prorsus aperiat. Qui quidem Confessarius non ignoret, *qui casus Superiori reserventur*. Illi autem reservabuntur, quos ab eo cognosci necessarium videbitur, aut valde conveniens; quo melius et remedium adhibere possit, et suæ curæ commissos præservare ab omnibus, quæ nocitura sunt.

12 Perutile erit, esse domi aliquem virum fidelem et in rebus spiritualibus sufficienter versatum, qui instruat eos ac doceat, quomodo et interius, et exterius sese habere debeant juxta Societatis institutum ac religionem, et ad id eos hortetur, et in memoriam redigat, et amanter admoneat: quem omnes qui in probatione sunt, diligant, ad quem in suis tentationibus confugiant, cui confidenter sua omnia detegant, et a quo consolationem et auxilium in omnibus sperent in Domino: et admoneantur, quòd nullam debeant celare tentationem, quam huic, vel Confessario, vel Superiori non aperiant, imo vero *totam animam suam illis integrè manifestam esse*, pergratum habeant: nec solùm defectus aperiant, sed etiam pœnitentias, vel mortificationes, et devotiones, ac virtutes omnes, voluntate pura optantes ab illis dirigi, sicubi a rectitudine deflecterent, nolentes *suo proprio sensu* duci; nisi conveniat cum judicio illorum, quos *Christi Domini nostri loco* habent.

13 Antevertere oportet tentationes, adhibitis earum contrariis: ut cum quis animadvertitur ad superbiam esse propensus, exerceri is debet in rebus abjectioribus quæ ad humiliandum ipsum utiles futuræ videantur: et sic de aliis pravis animæ propensionibus.

14 Præterea honestatis et decentiæ ratione convenit, fœ-

minas non ingredi domos nostras, nec Collegia, sed tantum ecclesias, et arma nulla nec instrumenta rerum vanarum domi haberi; sed tantum ea, quæ faciunt ad finem illum divini servitii et laudis, quem sibi præfixit Societas.

15 In correctionibus et pœnitentiis injungendis qui modus teneri debeat, prudenti charitati Superioris, et eorum, quos sibi substituerit, relinquetur; qui in eis rationem habebunt dispositionis personarum, et ædificationis universalis et particularis earum ad gloriam Dei. Pœnitentias vero hujusmodi prompta voluntate quisque admittere deberet cum vero emendationis et spiritualis profectus desiderio; etiam si propter defectum culpa vacantem injungerentur.

16 Syndicus, vel censor domi constituatur: cujus erit officium, observare in omnibus quod ad honestatem et decentiam externam pertinet, ecclesiam et domum perlustrando, et siquid non conveniat, adnotando, et Superiori referendo, vel eundem, qui errat, commonefaciendo: si id facultatis ei, ut utilius in Domino suo fungatur officio, tribuetur.

17 Curent omnes ex morbis corporis, cùm acciderint, fructum aliquem capere non solùm ad suam, sed etiam aliorum ædificationem, non impatientes aut morosos se exhibendo, sed potius patientiam veram habendo interius, et exterius præ se ferendo, ac obedientiam medico, et infirmorum præfecto præstando, verbis piis et ædificationem facientibus utendo, quæ ostendant ægritudinem ut donum de manu Creatoris ac Domini nostri (quandoquidem non inferius est sanitate) admitti.

18 Idem sapiamus, idem, quoadejus fieri possit, dicamus omnes, juxta Apostolum. *Doctrinæ igitur dissonantes non admittantur nec verbo in concionibus publicis, nec*

etiam scriptis libris; qui quidem sine approbatione atque consensu Præpositi Generalis (qui censuræ trium, ut minimùm, doctrina ac claro judicio in ea facultate præditorum eos subjiciat) in lucem emitti non poterunt. Imò et judiciorum de rebus agendis diversitas, quæ mater esse solet discordiæ et inimica unionis voluntatum, quantum fieri potest, evitari debet: et contrà unio et conformitas mutua diligentissimè curanda, nec, quæ ei adversantur, permittenda sunt: quò juncti invicem fraternæ charitatis vinculo melius et efficacius possint se divino obsequio, et auxilio proximorum impendere.

19 Quià ad progressum in virtutibus faciendum multum confert antiquorum exemplum, quo reliqui ad eorum imitationem animentur; qui præest aliis (si aliter peculiares ob causas non judicaretur convenire) et omnes alii sacerdotes, qui ei videbuntur, aliquando singulis annis officium, vel officia eorum, qui inserviunt domi, ad tempus aliquod obibunt, quò aliis gratius reddatur hujusmodi ministerium, in quo ad majus Dei servitium et gloriam sunt constituti.

20 Explicetur aliquot diebus in singulis hebdomadibus Doctrina Christiana, ac modus bene et cùm fructu confitendi, communicandi, missam audiendi, et in eadem ministrandi, orandi itidem, meditandi, et legendi pro captu uniuscujusque tradatur; cureturque non solum ut addiscant quæ conveniunt, sed etiam ut memoria teneant, et exerceant quæ didicerint: omnesque suum tempus rebus spiritualibus impendant, et devotioni quærendæ pro mensura gratiæ Dei ipsis communicatæ insistant; ad quod conferet aliqua exercitia spiritualia illis, qui nondum se exercuerunt in eis, vel omnia tradere; prout unicuique convenire in Domino judicabitur.

21 Convenit omnes exerceri (si aliquem Superior non eximeret) in concionibus domesticis; ut præterquam quod utiliter expendetur aliqua hora a prandio, animentur et assuescant aliqua ratione (quod ad vocem et modum attinet et ad reliqua) ad munus exercendum; et ut specimen etiam ejus talenti, quod in hoc genere Dominus eis communicat, præbeant; et ut suos bonos conceptus ad suam et proximorum ædificationem exprimant, de iis crebrò tractantes, quæ ad sui abnegationem et in virtutibus profectum, et omnimodam perfectionem attinent; ad ea se invicem exhortando, et præcipuè ad unionem et charitatem fraternam.

22 Magnopere conferet, devotè, quoad fieri poterit, ea munera obire, in quibus præ cæteris exercetur humilitas et charitas. Et in universum loquendo, quanto aliquis se arctius cum Deo conjunxerit, et liberaliorem erga summam Majestatem se præstiterit; tanto eum in se largiorem experietur; et ipse in dies magis idoneus erit ad gratias et dona spirtualia uberiora recipienda.

23 Expedit in primis ad profectum, imò necessarium est, ut *omnes perfectæ Obedientiæ se dedant, Superiorem* (quicunque ille sit) *tanquam Christum Dominum intuentes,* et interna reverentia et amore eum prosequentes; nec solùm in executione externa eorum, quæ injungit; integrè, promptè, fortiter, et cum humilitate debita, sine excusationibus, et obmurmurationibus obediant, licet difficilia et sensualitati repugnantia jubeat; verùm etiam nitantur resignationem et veram *abnegationem propriæ voluntatis et judicii habere; velle ac sentire suum cum eo, quod Superior vult et sentit in omnibus rebus (ubi peccatum non cerneretur) omnino conformantes, proposita sibi voluntate ac judicio Superioris*

pro regula suæ voluntatis et judicii; quo exactius conformentur primæ ac summæ regulæ omnis bonæ voluntatis et judicii, quæ est æterna bonitas, et sapientia.

24 Et ut magis in Obedientiæ virtute se exerceant, convenit, imò etiam necessarium est, ut non solùm Superiori totius Societatis vel domus, sed etiam subordinatis ministris, qui ex illo authoritatem acceperunt, in iis omnibus, in quibus potestatem habent, obediant, et assuescant non intueri, quis ille sit, cui obediunt, sed potius quis ille, propter quem obediunt, qui est Christus Dominus.

25 Diligant omnes Paupertatem, ut matrem, et juxta mensuram sanctæ discretionis suis temporibus ejus effectus aliquos experiantur; et, ut in Examine dictum est, post primum annum exactum parati sint ad temporalia bona distribuenda, quandocunque a Superiore injunctum id fuerit, et ea ratione servata, quæ in Examine proposita fuit.

26 Omnes rectissimam habere intentionem non solùm in statu vitæ, verùm etiam in rebus omnibus particularibus enitantur, id semper in eis syncerè spectantes, ut servire et placere divinæ bonitati propter seipsam et propter charitatem, et eximia beneficia, quibus prævenit nos potius, quam timorem pœnarum, vel spem præmiorum (quamvis hinc etiam juvari debeant) ut in omnibus quærant Deum, exuentes se, quantùm fieri potest, amore omnium creaturarum; ut affectum universum in ipsarum Creatorem conferant, eum in omnibus amando, et omnes in eo juxta sanctissimam ac divinam ipsius voluntatem.

27 Studium, in quod incumbent qui in domibus Societatis probantur, id esse debet, quod eos magis ad superiùs dictam abnegationem sui, et in virtutibus ac devotione profectum juvabit. Studia verò litterarum, in univer-

sum loquendo, in domibus non erunt; nisi in quibusdam, peculiaribus de causis, dispensatione opus esse videretur. Collegia enim ad litteras addiscendas, domus verò ad eas, quas didicerint, exercendas, vel ad præparandum earum fundamentum, humilitatis scilicet, ac omnis virtutis in iis, qui operam eis sunt daturi, comparatæ sunt.

28 Sit aliquis domi, qui singulis hebdomadis, vel certè decimo quinto quoque die, hæc et similia omnibus in memoriam redigat; vel illi hæc legere teneantur: ne pro nostræ fragilis naturæ conditione obliti ab eorum executione cessent. Et aliquoties singulis annis omnes a Superiore sibi pœnitentias injungi propter defectum observationis Regularum petant; ut hæc cura indicium sit illius, quam de suo profectu spirituali in via Dei quisque habere debet.

DE CONSERVATIONE CORPORIS.

CAP. II.

1 Ut nimia solicitudo in iis, quæ ad corpus pertinent, reprehensibilis est; ita cura moderata tuendæ, ad divinum obsequium valetudinis ac virium corporis laude digna, et ab omnibus adhibenda est: et ea de causa, cùm animadverterint aliquid sibi nocere, vel quid alium necessarium esse circa victum, vestitum, habitationem, officiorum exercitationem, et sic de aliis rebus, admoneant omnes ea de re Superiorem, vel quem ad id Superior constituerit, duo interim observantes: Primum, ut antequam ad eum quid referant, se ad orandum recipiant, et post orationem, si senserint rem deferendam ad Superiorem, id faciant; Alterum, ut cùm verbo aut scripto brevi (ne excidat memoria) Superiori rem ex-

posuerint, ei totam curam rei expositæ relinquant: et quicquid ille statuerit, optimum ducant; nec contendere aut urgere per se vel alium (sive concedatur quod petitur, sive non) pergant: quandoquidem sibi persuadere debent, id magis expedire ad divinum bene-placitum ac suum majus bonum, quod Superiori, re intellecta, in Domino visum fuerit.

2 Statuatur tempus edendi, cubandi, surgendi, quod communiter omnes observent.

3 In iis, quæ ad victum, vestitum, et habitationem, et alia corpori necessaria pertinent, curetur cum divino auxilio; ut quanvis sit, in quo probetur virtus, et sui ipsius abnegatio, non desit tamen, quo sustentetur natura, et ad divinum obsequium laudemque conservetur, habita convenienti ratione personarum in Domino.

4 Ut non expedit tanto labore corporali quenquam onerari, ut spiritus obruatur, et corpus detrimentum patiatur; ita aliqua corporalis exercitatio, quæ utrunque juvet, omnibus communiter convenit, etiam illis, qui mentalibus exercitiis debent insistere; quæ quidem externis interrumpi deberent, et non continuari, nec sine mensura discretionis assumi.

5 Corporis castigatio immoderata esse non debet, nec indiscreta in vigiliis et abstinentiis, et aliis pœnitentiis ac laboribus externis; quæ et nocumentum afferre, et majora bona impedire solent. Ideo suo Confessario detegi ab unoquoque convenit quicquid in hac parte faciat; qui si judicat excedi mensuram, aut certè dubitat de excessu, illud ad Superiorem remittat. Hæc autem omnia eo fiunt; ut clarius procedatur, et in animis corporibusque nostris Deo Domino nostro major gloria deferatur.

6 Sit aliquis domi, qui præsit in iis, quæ ad corporis

bonam valetudinem pertinent tum conservandam in sanis et quidem in iis præsertim, qui ex ætate, vel aliis de causis sunt debiliores, tum restituendam in ægrotantibus: cui debent omnes, si malè se habere senserint, id referre; ut de remedio, prout charitas exigit, convenienti provideatur.

7 In iis, quæ pertinent ad rerum temporalium conservationem, præter curam illam, quam omnibus charitas et ratio imponit, æquum erit, alicui demandari hoc munus, ut tanquam bona Domini nostri Jesu Christi propria ea curet. Ad alias etiam functiones, et eas præcipuè, quæ honestius domi, quàm foris fiunt, curandum est, ut officialium necessarius numerus constituatur; et hujusmodi officia Coadjutores in rebus externis, si ea ignorant, addiscant, omnia ad majorem gloriam Dei Creatoris et Domini nostri semper dirigendo.

QUARTA PARS;

de iis, qui in Societate retinentur, instruendis in litteris et aliis, quæ ad proximos juvandos conferunt.

PROOEMIUM.

1 CUM scopus, ad quem Societas rectà tendit, sit, suas ac proximorum animas ad finem ultimum consequendum, ad quem creatæ fuerunt, juvare; cùmque ad id præter vitæ exemplum, doctrina et modus eam proponendi sint necessaria; postquàm in iis, qui admissi sunt ad probationem, jactum esse videbitur abnegationis propriæ et profectus in virtutibus necessarii

bonum fundamentum; de litterarum ædificio et modo eis utendi agendum erit; quò juvare possint ad magis cognoscendum magisque serviendum Deo Creatori ac Domino nostro. Ad hoc Collegia, et aliquando etiam Universitates, vel Studia generalia Societas amplectitur; in quibus qui bonum sui specimen in domibus probationum præbuerunt, nec tamen doctrina ad nostrum institutum necessaria satis instructi accesserunt, in ea et in aliis rebus, quæ ad juvandas animas conferunt, instruantur. Prius ergo de iis, quæ ad Collegia; Deinde de iis, quæ ad Studia generalia pertinent, dicetur, cum eo favore, quem divina Sapientia ad majorem gloriam laudemque suam nobis dare dignabitur.

DE MEMORIA HABENDA FUNDATORUM, ET BENÈ DE COLLEGIIS MERITORUM.

CAP. I.

1 QUONIAM id maximè rationi consentaneum videtur, ut, quantum in nobis situm sit, eorum a nobis pietati ac beneficentiæ satisfiat, quibus divina bonitas ad fundationem ac dotationem Collegiorum utitur administris: Primùm in quovis nostræ Societatis Collegio perpetuò singulis hebdomadibus Missæ semel pro ejus Fundatore et benefactoribus vivis et mortuis celebrentur.

2 Initio item cujusque mensis omnes sacerdotes, qui in Collegio fuerint, pro eisdem semel offerre idem sacrificium perpetuò debent. Singulis insuper annis eo die, quo Collegii cujusque possessio Societati tradita est, cum solennitate Missa pro fundatore et benefactoribus celebretur: et id temporis in eodem Collegio quicunque sacerdotes adfuerint, eòdem sua referent sacrificia.

3 Eodem die candela cerea Fundatori offeratur, aut uni ex suis, qui ipsi sit cognatione proximè conjunctus, aut illi demum, quem ipse Fundator designaverit: in qua candela armorum Fundatoris, aut devotionis insignia extent. Illa verò testabitur Societas, quam Fundatori in Domino debet, gratitudinem.

4 Cùm primùm Societas in Collegii alicujus possessionem venerit; Præpositus Generalis curet indici per universam Societatem, ut quilibet Sacerdos ter sacrum faciat pro superstite Fundatore ipsius Collegii ac benefactoribus; ut illos sua benignitate Dominus in rebus omnibus dirigat, et suis donis semper augeat. Rursus cùm ex hac vita illi excesserint, curabit idem Præpositus Generalis, ubi primùm resciverit, ut per totam Societatem singuli Sacerdotes ter Sacrum pro animabus illorum faciant. Quoties autem dictum est, Missas esse a Sacerdotibus celebrandas; Cæteri omnes, qui in Collegiis degunt, ac sacerdotes non sunt, ad eandem illam intentionem orare debent; quandoquidem ejusdem gratitudinis nomine ubique obligantur in Domino.

5 Fundatores præterea ac benefactores Collegiorum *participes efficiuntur omnium bonorum operum,* quæ tum in ipsis Collegiis, tum in reliqua Societate Dei gratia fiunt.

6 In universum autem tum Fundatoribus, tum etiam ipsorum necessariis et quoad vivunt, et postquam obierint, peculiariter sese devinctam esse Societas ex charitate cognoscat, ut omni officio illos prosequatur, quod a nobis præstari juxta minimam hanc nostram professionem ad divinam gloriam possit.

DE IIS, QUÆ AD ADMITTENDA ET RELINQUENDA COLLEGIA, ET EORUM RES TEMPORALES PERTINENT.

CAP. II.

1 Ad Collegia, quæ liberè Societati offeruntur, ut juxta suas Constitutiones omnino eis utatur, admittenda, Præpositus Generalis nomine totius Societatis plenam potestatem habebit.

2 Si Fundator aliquas conditiones exigeret ordini ac modo procedendi Societati consueto minimè consentaneas; eidem Præposito Generali (auditis sententiis aliorum, quos ipse de hujusmodi rebus melius judicare censebit) considerandum relinquatur, an omnibus perpensis utile sit futurum Societati ad finem divini servitii, quem sibi præfixit, hujusmodi Collegium admittere, nec ne. Sed si temporis decursu se gravari eo onere animadvertet Societas, poterit ipsa in Congregatione generali id proponere, et statuere, ut relinquatur Collegium hujusmodi; vel prospicere, ut onus temperetur, vel certè, ut ad onus id ferendum vires majores præbeantur. Hoc tamen dictum sit, si ante Congregationem hujusmodi Præpositus Generalis huic incommodo, prout in Domino convenit, non occurrerit.

3 Ad relinquenda, vel alienanda Collegia, aut domos jam admissas Præpositus Generalis simul cum ipsa Societate potestatem habebit. Cùm enim id sit perinde, ac si membrum ab ejus corpore præscinderetur, et res alioqui perpetua et majoris momenti sit; cum ea universa communicari melius est.

4 In Collegiis Societatis nec curæ animarum nec obligationes ad Missas celebrandas, neque aliæ hujusmodi admittantur, quæ a studiis distrahere admodum, et ea, quæ in illis ad divinum obsequium quæruntur, impedire

solent: Quemadmodum neque in domibus aliis, vel ecclesiis Societatis professæ; quæ quoad ejus fieri potest, expedita ad sedis Apostolicæ missiones obeundas, aliaque pietatis opera ad Dei obsequium et animarum auxilium esse debet.

5 Possessionem Collegiorum cum rebus temporalibus, quæ ad ipsa spectant, capiet Societas; et Rectores, qui ad id munus conveniens habeant talentum, constituet; qui curam suscipiant conservandi atque administrandi res ipsorum temporales, ac provideant necessitatibus tam materialis ædificii, quàm Scholarium (qui in ipsis Collegiis degunt) eorumque, qui probantur, ut ad illa admittantur, atque eorum etiam, qui extra Collegia gerunt illorum negotia. Totius verò administrationis ratio Rectoribus constet: ut eam reddere, quando et cui per Præpositum Generalem constituetur, possint. At Generalis cùm nec in suum nec in ullorum consanguineorum suorum, nec in professæ Societatis usum bona temporalia Collegiorum possit convertere; eò purius sese in eorum superintendentia ad majorem gloriam et servitium Dei gerere poterit.

6 In iis Collegiis, quæ duodecim Scholasticos (præter Præceptores) ex propriis redditibus alere possunt, ob majorem populi ædificationem nec petantur eleemosynæ, nec illæ, aut dona ulla oblata admittantur. Si redditus minores fuerint, quàm huic numero alendo sufficiant; admitti quidem, non autem peti eleemosynæ possent; *nisi* tanta paupertate Collegium premeretur, ut etiam petere, saltem a quibusdam, esset necessarium. Tunc enim (divinum obsequium et universale bonum præ oculis semper habendo) peti eleemosynæ, imò et ostiatim ad tempus, quandocunque *necessitas* id exigeret, emendicari poterunt.

DE SCHOLASTICIS, QUI IN COLLEGIIS CONSTITUENTUR.

CAP. III.

1 Quod ad Scholasticos attinet, ad quorum institutionem Collegia assumuntur, in primis quales esse debeant, ut ad ea vel mittantur, vel admittantur, considerare in Domino oportebit.

2 Primum omnium cum aliquo ex quinque illis impedimentis in Secunda Parte dictis nullus in Collegio aliquo Societatis inter Scholasticos collocari poterit. Et præter Coadjutores ad ministeria vel auxilium Collegii necessarios, reliqui hujusmodi esse debent, ut secundum rationem sperari possit, idoneos ad vineam Christi Domini nostro exemplo ac doctrinam excolendam esse evasuros. Hi autem quo magis ingeniosi, bonisque moribus ornati, et sani corpore ad ferendos studiorum labores fuerint; eo magis idonei, et citius ad Collegia mitti, vel in eisdem admitti possunt.

3 Ad hæc, illi solùm in Scholasticos approbatos admittentur, qui in domibus vel Collegiis ipsis probati fuerint, et biennio in variis experimentis et probationibus exacto, ac votis cum promissione de Societatis ingressu jam emissis, ad vitam in ipsa perpetuo ducendam ad gloriam Dei admittentur.

4 Præter hos, studia quibusdam conceduntur, qui ante biennium et probationes hujusmodi ad Collegia ex domibus destinantur (quòd sic in Domino expedire videatur) aut in eisdem admittuntur; non tamen approbati Scholastici censentur, donec biennio exacto et votis ac promissione illa emissis, in approbatorum numerum referantur.

DE SCHOLASTICIS ADMISSIS CONSERVANDIS.

CAP. IV.

1 Ad rerum temporalium et externarum ac Collegialium conservationem in iis quæ ad corpus pertinent, quod in Tertia Parte dictum est, sufficiet. Id tamen peculiari cura animadvertendum erit, ut temporibus valetudini corporis incommodis Scholastici non studeant, ut somno quantum temporis satis sit, tribuant; et in laboribus mentis modum servent. Sic enim fiet, ut diutius in illis perseverare tam in litteris addiscendis, quàm in eisdem exercendis ad Dei gloriam possint.

2 Quod attinet ad spiritualia; eadem erit ratio eorum, qui in Collegiis, et qui in Domibus admittuntur, quamdiu in probationibus versantur. Post probationem, cùm studiis vacant, ut est cavendum, ne fervore studiorum intepescat solidarum virtutum, ac religiosæ vitæ amor; ita mortificationibus, orationibus, ac meditationibus prolixis, eo tempore non adeo multum loci tribuetur. Quandoquidem litteris dare operam, quæ syncera cum intentione divini servitii addiscuntur, et quodammodo totum hominem requirunt, non minus, quam in illis versari tempore studiorum, imò magis Deo ac Domino nostro gratum erit.

3 Itaque præter sacramenta Confessionis ac Communionis (ad quæ octavo quoque die accedendum erit) et præter Missam, quam quotidie audient; horam unam impendent recitando Beatissimæ Virginis officio, ac examinandis bis quotidie suis conscientiis cùm aliis orationibus pro cujusque devotioni usque ad prædictam horam explendam, si expleta non fuerit. Quæ omnia juxta ordinationem ac judicium majorum suorum, quibus obedientiam *Christi loco* præstare debent, facient.

4 Aliqui (cujusmodi esse possent Coadjutores illi, qui legere non didicerunt) præter Missam, horam etiam unam recitando Rosario vel Coronæ Beatæ Mariæ Virginis cum duplici examine quotidiano, vel aliis orationibus pro cujusque devotione, ut de Scholasticis dictum est, impendent.

5 Ad devotionis augmentum, et ad excitandam qua Deo obstricti sunt, obligationis memoriam, et ad majorem studentium in sua vocatione confirmationem, bis annis singulis, in festis videlicet Resurrectionis, ac Nativitatis, *simplicia vota*, quæ juxta formulam in Quinta Parte, capite IV. dicendam emiserunt, congruum erit *renovare*. Et qui ea non emisisset, exacto biennio probationis, ut in Examine proponitur, emittet.

6 Cùm ad publicas Scholas eundum erit (nam alia loca injussu Superiorum non petent) eant et redeant invicem associati cum ea modestia interiori ac exteriori, quæ ad sui et aliorum ædificationem conveniat; et eorum colloquia cum Scholasticis externis sint solùm de rebus ad litteras vel profectum spiritus pertinentibus; prout ad majorem Dei gloriam omnibus utilius fore judicabitur.

DE DOCTRINA, CUI SCHOLASTICI SOCIETATIS STUDERE DEBENT.

CAP. V.

1 Cùm doctrinæ, quæ in hac Societate addiscitur, hic scopus sit, suis et proximorum animis Dei favore aspirante prodesse; hæc erit in universum et in particularibus personis mensura, ex qua quibus facultatibus addiscendis nostri incumbere, et quousque in eis progredi debeant, statuatur. Et quia generatim loquendo, litteræ humaniores diversarum linguarum, Logica itidem, Natu-

ralis ac Moralis Philosophia, Metaphysica, et Theologia tam quæ Scholastica, quam quæ Positiva dicitur, et sacra Scriptura ad id adjuvant: harum facultatum studiis operam dabunt qui ad Collegia mittuntur; et quidem majori cum diligentia illis vacabunt, quæ ad finem prædictum, habita ratione temporis, loci, et personarum, supremus Moderator studiorum magis in Domino convenire judicabit.

2 Ad particulares personas descendendo, quid hi vel illi addiscere debeant, Superiorum prudentiæ relinquetur. Qui tamen indole ingenii præditus esset, quo in dictis facultatibus solidiorem doctrinam consequetur, eo rem utiliorem faceret.

3 De tempore alicui ex his Scientiis impendendo, et quando ad utiliores sit progrediendum, Rector adhibita examinatione convenienti considerabit, et statuet.

4 Sequantur in quavis facultate securiorem et magis approbatam doctrinam, et eos authores, qui eam docent: cujus rei penes Rectorem (qui, quod statuetur in universa Societate ad majorem Dei gloriam, sequuturus est) cura sit.

QUOMODO JUVENTUR SCHOLASTICI AD HAS FACULTATES BENE ADDISCENDAS.

CAP. VI.

1 Ut autem Scholastici plurimum in doctrina proficiant; in primis animæ puritatem custodire, ac rectam studiorum intentionem habere conentur, nihil aliud in litteris, quàm divinam gloriam, et animarum fructum quærentes; et in suis orationibus gratiam, ut in doctrina proficiant ad hunc finem, crebrò petant.

2 Præterea seriò et constanter animum studiis applicare

deliberent, sibique persuadeant, nihil gratius se Deo facturos in Collegiis, quàm si cum ea intentione, de qua dictum est, studiis se diligenter impendant. Et licet nunquam ad exercenda ea, quæ didicerint, perveniant; illum tamen studendi laborem ex obedientia et charitate (ut par est) susceptum, opus esse magni meriti in conspectu divinæ ac summæ Majestatis apud se statuant.

3 Impedimenta etiam removeantur, quæ a studiis animum avocant, tam devotionum ac mortificationum, quæ vel nimiæ vel sine ordine debito suscipiuntur, quàm curarum et occupationum, quæ domi in officiis domesticis, et foris colloquiis, confessionibus, atque aliis erga proximos functionibus assumuntur: quatenus ab eis declinari in Domino poterit. Est enim laudabile, quò aliis postea utiliores cum doctrina, quam didicerint, se præbeant, hujusmodi exercitia (licet pia) donec studia sint absoluta, differri. Et hæc quidem omnia majori cum studio obsequii et gloriæ divinæ fiant.

4 In disciplinis ordo servandus est, ut prius in Latina lingua solidum jaciant fundamentum, quam Artium liberalium, et in iis, antequam Theologiæ Scholasticæ, et quidem in hac, antequàm Positivæ studiis se dedant. Sacræ scripturæ vel eodem tempore, vel postea tractari poterunt.

5 Linguæ vero illæ, in quibus scriptæ vel versæ fuerunt, prius, aut posterius, ut Superiori pro varietate causarum occurrentium, ac diversitate personarum videbitur, disci poterunt. Itaque ordo temporis ejus prudentiæ relinquetur. Sed si linguarum studio nostri vacant, inter cætera, ad quæ discentium intentio feratur, illud sit, ut versionem ab Ecclesia approbatam defendant.

6 Scholastici omnes lectiones publicorum Professorum juxta Rectoris Collegii arbitrium audiant: quiquidem

Professores sive de Societate illi sint, sive externi, optandum est, ut docti, diligentes, et assidui, et profectus studentium tam in lectionibus, quàm in aliis litterariis exercitationibus studiosi sint.

7 Bibliotheca communis, si fieri potest, in Collegiis habeatur; cujus clavis illis, qui juxta Rectoris judicium habere debebunt, tradatur. Præter hos autem, quisque libros alios, qui necessarii fuerint, habebit.

8 Scholastici in audiendis lectionibus sint assidui, et in eis prævidendis diligentes; et postquam eas audierint, repetendis, iis, quæ non intellexerint, interrogandis, aliis vero, quæ oportuerit, adnotandis; quò in posterum memoriæ defectui consulatur.

9 Rector autem Collegii id curæ habeat, ut videat, num Magistri, et discipuli suum in Domino officium faciant, nec ne.

10 Cùm perutilis sit (præsertim Artium, ac Theologiæ Scholasticæ studiosis) disputandi usus; intersint Scholastici communibus Scholarum, ad quas accedunt (licet non sint sub cura Societatis) disputationibus, et singulare sui specimen in doctrina præbere, modeste tamen, curent. Convenit etiam singulis Dominicis, vel aliquo alio die hebdomadæ in Collegio nostro aliquem ex quavis Classe, Artium ac Theologiæ studiosorum à Rectore designatum à prandio (si aliqua ex causa peculiari impedimentum non accideret) aliquas positiones tuendas suscipere; quæ pridie ejus diei sub vesperum valvis Scholarum (quò ad disputandum vel audiendum, qui vellent, convenirent) essent affigendæ; quibus breviter ab eo, qui responsurus est, confirmatis, argumentari ex domesticis vel externis liceat cuicunque libuerit: aliquis tamen præsit oportet, qui argumentantes dirigat, et ex ea concertatione eliciat declaretque ad audientium

utilitatem doctrinam, quæ tenenda sit; qui signum etiam det finiendi iis, qui disputant, ac tempus sic distribuat; ut omnibus, quoadejus fieri poterit, disputandi locus detur.

11 Præter hæc duo disputationum prædictarum genera, quotidie aliquod tempus designandum, quo in Collegiis præsidente aliquo, ut diximus, disputetur; ut ea ratione et ingenia magis exerceantur, et difficilia, quæ in his facultatibus occurrent, magis ad Dei gloriam elucidentur.

12 Qui litteris humanioribus vacant, sua etiam stata tempora ad conferendum et disputandum de iis, quæ pertinent ad studia illa, coram aliquo, qui eosdem dirigere possit, habebunt: et Dominicis, vel aliis constitutis diebus alternatim vel suæ facultatis positiones à prandio tuebuntur, vel se in componendo carmine, aut soluta oratione exercebunt; sive id ex tempore proposito ibidem themate ad explorandam promptitudinem fiat; sive domi composita de re prius proposita illic publicè legantur.

13 Omnes quidem, sed præcipuè humaniorum litterarum studiosi latinè loquantur communiter; et memoriæ quod a suis Magistris præscriptum fuerit, commendent, ac stylum in compositionibus diligenter exerceant; nec desit qui eisdem corrigendis operam suam impendat. Licebit etiam nonnullis juxta Rectoris arbitrium præter eos authores, qui prælegnntur, quosdam etiam alios privato studio legere; et singulis hebdomadis die aliquo designato unus ex provectioribus à prandio orationem latinam aut græcam de re aliqua ad ædificationem domesticorum pertinente, qua ad perfectiora in Domino animentur, habeat.

14 Præterea Artium et Theologiæ studiosi potissimùm, sed et reliqui suum habeant privatum studium et quietum,

quo melius et exactius ea, quæ tractata sunt, intelligant.

15 Ut reprimi oportet quorundam cursum plus æquo concitatum in studiis; ita movendi, incitandi, et animandi ad studia sunt alii, quibus id necessarium est; quod ut melius præstare possit Rector, intelligat oportet per se, et per aliquem, alium cui Syndici, vel Visitatoris studiorum curam ipse dederit, quomodo Scholastici suum officium faciant. Quòd si animadverteret aliquem in studiis tempus inutiliter terere, quòd nolit, aut certè non possit progressum in litteris facere; expedit illum ab eis removere, et ejus loco alium, qui ad scopum divini servitii in Collegiis præfixum magis proficiat, constituere.

16 Absoluto studio alicujus facultatis, eandem privatim repetere conveniet, authorem unum aliquem, vel plures, quàm prius, juxta Rectoris arbitrium legendo. Poterit autem ex eis, quæ ad eam facultatem pertinent, si eidem Rectori visum fuerit, in scripta brevius, distinctius, et accuratius, redigere ea, quæ prius in lectionum decursu scripserat, cum minori doctrina præditus erat, quam peracto studiorum curriculo.

17 Suis constitutis temporibus se ad publicos actus examinationum ac responsionum præparent; et ad gradus consuetos, qui per diligentem examinationem digni invenientur, promoveri poterunt. Loca tamen certa, ut *ab omni ambitionis specie atque ab aliis affectibus parùm temperatis recedant*, quanvis ea in Universitate, ubi gradum accipiunt, dari soleant, non accipiant; sed simul omnes extra numerum se constituant; nec sumptus, qui pauperes non deceant, in gradibus hujusmodi faciant; ad quos sine humilitatis detrimento, non ob aliud, quàm ut possint proximis ad Dei gloriam esse utiliores, promoveri debent.

18 Num autem his, qui jam studiorum suorum cursum peregerunt, prælegere privatim vel publice ad suam, vel aliorum utilitatem conveniat; penes Superiorem id erit judicium, qui quod magis in Domino expedire videbitur, statuet.

DE SCHOLIS COLLEGIORUM SOCIETATIS.

CAP. VII.

1 HABITA ratione non solum profectus in litteris Scholasticorum nostrorum, sed etiam profectus in litteris et moribus externorum, quos in nostris Collegiis instituendos suscepimus, Scholæ publicæ, ubi commodè id fieri poterit, aperiantur, saltem in disciplinis humanioribus. In gravioribus autem disciplinis pro locorum, in quibus Collegia fuerint, ratione, semper, quid Deo gratius sit, ante oculos habendo, aperiri poterunt.

2 Teneatur in hujusmodi Scholis is modus, quo externi Scholastici in iis, quæ ad doctrinam Christianam pertinent, bene instituantur; cureturque quoadejus fieri poterit, ut *singulis mensibus ad sacramentum Confessionis* accedant, et verbum Dei frequenter audiant, et demum cum litteris mores etiam Christianis dignos hauriant. Et quia in rebus particularibus multum varietatis esse oportebit, pro varietate locorum, et personarum singula persequi non est hujus loci. Id tamen dictum sit; in quovis Collegio regulas, quæ ad omnia necessaria descendant, constitui debere. Hoc tamen commendatum hoc loco volumus, ne externis Scholasticis *correctio*, quoad illis opus erit, *desit;* quæ tamen *per aliquem de ipsa Societate exercenda non erit.*

3 Cum tam proprium sit nostræ professionis, *nullum tem-*

porale præmium accipere pro spiritualibus ministeriis, in quibus juxta nostrum institutum in proximorum auxilium occupamur: non convenit ullam Collegii dotationem admittere, per quam ad dandum Concionatorem, aut Confessarium, aut Lectorem aliquem Theologiæ, Societas obligetur. Quanvis enim æquitatis et gratitudinis ratio nos ad serviendum cum majori diligentia in dictis ministeriis, quæ nostri instituti sunt propria, moveat: in Collegiis tamen, quæ majori cum liberalitate et devotione fundata sunt, non sunt recipiendæ obligationes vel conditiones, quæ synceritatem impediant nostri in procedendo modi, qui est, dare gratis, quæ gratis accepimus: quanvis pro eorum substentatione, qui communi bono Collegiorum serviunt, vel propter illud student, *dotatio,* quam Fundatorum charitas assignare ad gloriam divinam solet, *admittatur.*

DE SCHOLASTICIS INSTITUENDIS IN IIS, QUÆ AD PROXIMOS SUOS JUVANDOS PERTINENT.

CAP. VIII.

1 Scopum illum intuendo, ad quem studia Societatis diriguntur, sub ipsorum finem congruum erit, ut ad arma spiritualia in proximorum auxilium tractanda assuescere incipiant. Quanvis enim id propriè magis et diutius in domibus fiat, poterit tamen in Collegiis inchoari.

2 Primùm illi, qui juxta Superioris judicium ad sacros ordines erunt promovendi, in ratione Missæ dicendæ, ut præter intelligentiam, et devotionem internam, decentem etiam habeant exteriorem modum ad audientium ædificationem, instituantur: et ceremoniis eisdem omnis Societas, quantum fieri potest, utatur: in quibus usum

Romanum ut magis universalem, et quem peculiari quadam ratione Sedes Apostolica amplexa est, quantum patietur regionum varietas, sequetur.

3 In concionibus etiam, et in sacris lectionibus eo modo proponendis, qui ædificationi populi conveniat (qui a Scholastico diversus est) se etiam exerceant, studeantque ad id munus obeundum linguam populo vernaculam bene addiscere. Res etiam alias vidisse oportet, et præ manibus habere, quæ ad hoc officium utiles futuræ sunt; ac demum, ut melius et cum majori fructu animarum id munus obeant, *omnibus mediis utantur*, quibus commodè juvari possint.

4 In ministerio etiam Sacramentorum Confessionis, et Communionis sese exerceant; et non solùm quod ad ipsorum, sed etiam quod ad pœnitentium, et communicantium officium pertinet, ut bene ac utiliter ad Dei gloriam ea percipiant, et frequentent, perspectum habere ac exequi curent.

5 Ad exercitia spiritualia aliis tradenda, postquàm quisque in se ea fuerit expertus, assuescant; et dent operam omnes, ut et eorum reddere rationem, et in hoc armorum spiritualium genere tractando (quod Dei gratia ad ipsius obsequium tantopere conferre cernitur) dexteritatem habere possint.

6 Studium etiam congruum ad modum tradendæ doctrinæ Christianæ addiscendum, qui sit captui puerorum ac rudium accommodatus, adhibeatur.

7 Ut in superius dictis proximi ad bene vivendum juvantur: ita curandum est, ut ea, quæ ad bene moriendum illis conferunt, percipiantur; quique modus in eo tempore, in quo tantum est momenti ad finem ultimum æternæ felicitatis consequendum, vel ab ea excidendum, teneri debeat, intelligatur.

8 In universum loquendo, edoceri eos convenit, quem modum tenere oporteat hujus Societatis operarios, qui in tam variis mundi regionibus, cumque tam diversis hominum generibus versari debent, antevertendo incommoda, quæ possunt accidere; et *emolumenta, quæ ad majus Dei servitium conferunt, captando, omnibus rationibus adhibitis, quæ possunt adhiberi.* Et quanvis hoc sola *unctio sancti Spiritus, et ea prudentia, quam communicare solet Dominus* illis, qui in divina sua Majestate confidunt, docere possit; *via certè aliquo modo* quibusdam documentis, quæ juvent, et ad effectum divinæ gratiæ disponant, *aperiri potest.*

DE SCHOLASTICIS A STUDIO LITTERARUM EDUCENDIS.

CAP. IX.

1 Ex Collegiis nonnulli propter causas in secunda Parte dictas, et modo inibi explicato educuntur; ut alii, qui ad divinum servitium magis proficiant, eisdem succedant. Eadem siquidem in hac parte domorum, et Collegiorum est ratio.

2 Aliqui etiam aliquando educentur, quod ipsis ad majorem in spiritu vel in litteris profectum aliò transferri, vel quod ad universale bonum Societatis conveniat; ut accideret, si, qui Artium curriculum in aliquo Collegio emensus esset, ut easdem alibi prælegeret ante Theologiæ studium educeretur. Et idem dictum sit, si qua in re alia ad majus Dei obsequium et gloriam essent occupandi.

3 Communis autem modus educendi Scholasticos ex Collegio aliquo, ubi omnes prædictæ Scientiæ traduntur, tunc erit; cùm quisque studia sua jam absolverit, peracto Artium curriculo, et quatuor annis Theologiæ studio

impensis. Et sub hujus temporis finem suarum esse partium Rector intelligat, *Præpositum Generalem, vel Provincialem admonere*, et quantum hi profecerint, referre; ac postmodum quod ei præscriptum fuerit ad Dei gloriam, exequetur.

DE GUBERNATIONE COLLEGIORUM.

CAP. X.

1 SUPREMAM curam vel superintendentiam Collegiorum juxta Sedis Apostolicæ litteras professa Societas habebit. Cùm enim quicquam privatæ utilitatis ex redditibus quærere, vel in suum usum convertere non possit; rationi valde consonum est, quòd majori cum puritate ac spiritu constantius ac diuturnius procedet in iis, quæ ad bonum regimen Collegiorum ad majus Dei ac Domini nostri obsequium provideri convenit.

2 *Præter id autem, quod ad Constitutiones, et dissolutionem, vel alienationem hujusmodi Collegiorum pertinet, universa potestas et administratio*, et (ut in genere dicatur) hujus superintendentiæ *executio penes Propositum Generalem erit*, qui finem illum, ad quem Collegia et Societas tota contendit, præ oculis habens, melius, quid eisdem conveniat, intelliget.

3 Per se ergo, vel per alium, cui suam facultatem communicaverit, in hac parte, Præpositus Generalis Rectorem, ut præsit cuicunque Collegio, aliquem ex Coadjutoribus Societatis constituet; qui Præposito, Provinciali, vel cui Generalis præscripserit, rationem sibi assignati muneris reddet. Et penes eundem erit Præpositum, Rectorem amovere, talique cura, prout ei convenientius in Domino videbitur, liberare.

4 Curandum est autem, ut ille cui Rectoris officium, im-

ponitur, magni sit exempli, magnæ ædificationis, magnæ etiam mortificationis in omnibus pravis inclinationibus, et in Obedientia præcipuè, ac humilitate probatus; qui donum etiam discretionis habeat, ad gubernandum idoneus, in rebus agendis versatus, in spiritualibus exercitatus sit; qui severitatem suo tempore et loco cum benignitate miscere noverit; qui solicitus, qui patiens laborum, qui etiam in litteris eruditus sit; et demum ejusmodi, cui confidere, cuique suam potestatem tuto communicare Præpositi superiores possint; quandoquidem quo hæc potestas major erit, eo melius regi Collegia ad majorem Dei gloriam poterunt.

5 Rectoris officium erit, in primis oratione et sanctis desideriis totum Collegium velut humeris suis sustinere; Deinde curare, ut Constitutiones observentur, omnibus Collegialibus cum omni solicitudine invigilare, eosdemque ab iis, quæ nocere possint domi et foris, defendere, tum præveniendo, tum etiam, siquid mali accideret, remedium adhibendo; ut ad singulorum et universale bonum convenit; utque in virtutibus et litteris proficiant, curando; sanitatem eorum, et bona etiam Collegii tam stabilia, quàm mobilia conservando; eos, qui officia gerant domestica, prudenter constituendo; et quomodo suis fungantur officiis, considerando; et, prout in Domino convenire judicabit, vel in eisdem ministeriis detinendo, vel ab iisdem removendo: et generatim loquendo, curet, ut quæ in superioribus capitibus dicta sunt, quæ quidem ad Collegia spectant, observentur. Memor sit etiam *subordinationis* integrè observandæ in Obedientia, non solum ad Generalem, sed ad Provincialem quoque, certiorem eum, de quibus oportet, reddendo, ad eumque referendo, quæ majoris erunt momenti et quæ ab ipso injuncta fuerint (quandoquidem

ipsum Superiorem habet) exequendo; ut æquum est ad se referri, sibique obedientiam præstari ab iis, qui in Collegio degunt: Qui quidem Rectorem suum magnopere revereri ac venerari, ut *qui Christi Domini nostri vices gerit, debebunt, liberam sui ipsorum rerumque suarum dispositionem cum vera obedientia ipsi relinquendo: nihil ei clausum, ne conscientiam quidem propriam tenendo, quam ei aperire (ut in Examine dictum est) suis constitutis temporibus, et sæpius, si causa aliqua id posceret, oportebit; non repugnando, non contradicendo, nec ulla ratione judicium proprium ipsius judicio contrarium demonstrando;* ut per unionem ejusdem sententiæ et voluntatis, atque per debitam submissionem melius in divino obsequio conserventur, et progrediantur.

6 Ad bonam domus gubernationem non solùm numerum necessarium officialium Rector provideat; sed ut idonei sint, quoadejus fieri poterit, ad suas functiones, curet: cuique suas regulas, ubi quæ ad singulorum officia pertinent, contineantur, tradat; et ne se hic in illius officium ingerat, videat. Præterea, ut eis prospicere de subsidio, si necessarium id fuerit, debebit; ita, cum tempus vacuum illis fuerit, ut utiliter illud impendant divino servitio, curet.

7 Inter officiales Rectori necessarios, in primis Minister idoneus, qui Vicerector, vel Magister domus sit, et omnibus, quæ ad bonum universale pertinent, provideat, est eligendus. Syndico etiam ad exteriora observanda, et aliquo, cui rerum spritualium cura sit, et duobus aliis, vel pluribus, quorum prudentiæ et probitati multum confidat, opus est; et cum eis de iis, quæ difficiliora, et ad Dei gloriam majorem communicanda videbuntur,

conferre possit. Sunt et alii ad particularia officia necessarii.

8 Curet Rector, ut in suo officio cuique integram obedientiam Collegiales præstent; et alii officiales Ministro, et sibi etiam ipsi, prout idem præscripserit. Illud in universum admonuisse convenit; eos, qui curam aliorum suæ obedientiæ subditorum habent, præire eisdem exemplo obedientiæ, quam suis Superioribus *Christi loco* ipsimet præstent, oportere.

9 Ad omnia conferet temporis ordo in studiis, orationibus, missis, lectionibus, cibo, somno, et in reliquis servatus; et signum constitutis horis detur; quo audito omnes statim vel *imperfecta littera relicta* ad id, ad quod vocantur, se conferant. Erit autem penes Rectorem, vel eum, qui primas tenebit, id curæ; ut videat, quando hæ horæ pro temporum, vel aliarum causarum occurrentium ratione mutandæ sint; et quod ipse statuerit, observetur.

10 Rector ipse legere, aut docere Christianam doctrinam quadraginta dies debet. Videat etiam, qui ex Collegialibus, et ad quem usque limitem domi et foris in colloquiis, spiritualibus exercitiis tradendis, confessionibus audiendis, tum etiam in concionibus, vel lectionibus, vel doctrina Christiana tradenda partim ad ipsorum exercitationem (præcipue sub finem studiorum) partim ob aliorum domesticorum, vel externorum fructum aliis se communicare debeant: et in omnibus quod senserit divinæ ac summæ bonitati gratius, et ad ipsius obsequium ac gloriam majorem, omnibus perpensis, provideat.

DE UNIVERSITATIBUS IN SOCIETATE ADMITTENDIS.

CAP. XI.

1 Eadem charitatis ratio, qua Collegia admittuntur, et publicæ Scholæ in eis non tantùm ad nostrorum, sed magis etiam ad externorum ædificationem in doctrina et moribus tenentur, extendi poterit ad Universitatum curam suscipiendam; ut in eis hic fructus extendatur, latiusque pateat tam in Scientiis, quæ traduntur, quàm in hominibus, qui ad eas conveniunt, et gradibus, ad quos promoventur, ut aliis in locis cum authoritate docere possint, quod in his bene ad Dei gloriam didicerint.

2 Quibus tamen conditionibus, et obligationibus, quibusque in locis hujusmodi Universitates admitti debeant, ei, qui supremam curam Societatis habet, judicandum relinquitur. Qui assistentium sibi auditis sententiis, et aliorum, quos in consilium adhiberi volet, per se ipsum deliberare poterit; an sint admittendæ. Non tamen, postquam admissæ fuerint sine Congregatione generali per eum dissolvi poterunt.

3 Quia tamen religiosa quies, et spirituales occupationes nec animi distractionem, nec alia incommoda, quæ judicandi in rebus civilibus vel criminalibus officium sequi solent, Societati permittunt; jurisdictio hujusmodi, quam per se, vel per alios a se dependentes exercere debeat Societas, non admittatur: quanvis ad ea, quæ ad bonum statum Universitatis propriè pertinent, conveniat Justitiæ ordinariæ sive secularis sive ecclesiasticæ ministros circa punitionem Scholasticorum *voluntatem Rectoris* Universitatis sibi significatam exequi, et generatim res

studiorum favore suo, præsertim cum a Rectore fuerint commendatæ, promovere.

DE SCIENTIIS, QUÆ TRADENDÆ SUNT IN UNIVERSITATIBUS SOCIETATIS.

CAP. XII.

1 Cum Societatis atque studiorum scopus sit, proximos ad cognitionem et amorem Dei, et salutem suarum animarum juvare; cumque ad eum finem medium maximè proprium sit facultas Theologiæ: in hanc potissimum Societatis Universitates incumbent; ac diligenter per idoneos admodum Præceptores, quæ ad Scholasticam doctrinam, et sacras Scripturas pertinent, ac etiam ex Positiva quæ ad hunc finem nobis præfixum conveniunt (non attingendo tamen eam partem Canonum, quæ foro contentioso inservit) pertractabunt.

2 Et quia tam doctrina Theologiæ, quàm ejus usus exigit (his præsertim temporibus) litterarum humaniorum, et Latinæ ac Græcæ, et Hebraicæ linguæ cognitionem: harum etiam idonei Professores et quidem justo numero constituentur. Aliarum præterea linguarum, qualis est Caldaica, Arabica, et Indica, ubi necessariæ vel utiles ad dictum finem viderentur, habita regionum diversarum, et causarum, quæ ad eas docendum movent, ratione, possent Præceptores constitui.

3 Sic etiam quoniam Artes, vel Scientiæ naturales ingenia disponunt ad Theologiam, et ad perfectam cognitionem et usum illius inserviunt, et per seipsas ad eundem finem juvant; qua diligentia par est, et per eruditos Præceptores, in omnibus syncere honorem et gloriam Dei quærendo, tractentur.

4 Medicinæ, et Legum studium ut a nostro Instituto magis remotum in Universitatibus Societatis vel non tractabitur; vel saltem ipsa Societas per se id oneris non suscipiet.

DE MODO ET ORDINE PRÆDICTAS FACULTATES TRACTANDI.

CAP. XIII.

1 Ad tractanda tam facultatum inferiorum, quàm Theologiæ studia dispositio et ordo conveniens tam mane, quàm vesperi servandus est.

2 Et quanvis pro regionum, et temporum diversitate in ordine, et statutis horis studio tribuendis possit varietas accidere; omnes tamen in eo conveniant, ut ubique fiat, quod inibi magis expedire ad majorem in litteris profectum existimabitur.

3 Nec solum lectiones sint, quæ publicè prælegantur; sed Magistri etiam diversi pro captu et numero audientium constituantur: qui quidem profectum uniuscujusque ex suis Scholasticis speciatim procurent, et lectionum rationem exigant; utque eæ reputantur, et studiosi litterarum humaniorum familiarem sermonem latinè loquendo, ut stylum scribendo ac pronunciationem composita bene pronunciando expoliant, curent; et his, ac multo magis facultatum superiorum studiosis crebras disputationes imponant; quibus dies et horæ certæ constituantur, ubi non solùm cum condiscipulis, verum paulo inferiores cum aliquanto provectioribus disputent in iis, quæ ipsi capiunt; quod etiam vice versa provectiores cum minus provectis, ad ea, quæ illi tractant, descendendo, et Præceptores alii cum aliis præstabunt, semper, qua decet, modestia observata, et aliquo præ-

sidente, qui contentionem dirimat, et quid doctrinæ elici oporteat ex disputatis, declaret.

4 Erit itidem Rectoris, per se, vel per Cancellarium semper observare; ut qui novi accedunt, examinentur; et in iis Classibus, cumque iis Præceptoribus, qui ipsis conveniunt, collocentur; et ejus discretioni (audita sententia eorum, qui ad id munus designati sunt) relinquetur, num diutius in eadem classe manere, an ad aliam ulterius progredi debeant. Ejusdem erit judicium de studio linguarum, præter Latinam, num Artibus et Theologiæ anteponi, an postponi, et quàm diu in eis quemque hærere oporteat. Sic etiam in aliis scientiis superioribus propter ingeniorum et ætatum inæqualitatem aliaque consideratione digna ad eundem pertinebit expendere, quando quisque eas aggredi, et quandui in eisdem versari debeat: Quanvis ii, qui ætate et ingenii aptitudine pollent, melius sit, ut in omnibus proficere, et conspicui esse ad Dei gloriam enitantur.

5 Ut assiduitas in litterario exercitio, sic et aliqua remissio necessaria est. Quanta hæc esse debeat, et quibus temporibus, considerationi Rectoris, expensis circunstantiis personarum et locorum, relinquetur.

DE LIBRIS, QUI PRÆLEGENDI SUNT.

CAP. XIV.

1 Generatim (ut dictum est, cùm de Collegiis ageretur) illi prælegentur libri, qui in quanvis facultate *solidioris ac securioris doctrinæ* habebuntur, Nec illi sunt attingendi, quorum doctrina, vel authores suspecti sint. Hi tamen particulatim in quanvis Universitate nominentur; in Theologia legetur vetus et novum Testamentum, et

doctrina Scholastica Divi Thomæ; et in ea, quam Positivam vocant, eligentur ii authores, qui ad scopum nostrum magis convenire videbuntur.

2 Quod attinet ad libros humaniorum litterarum Latinos, vel Græcos; abstineatur in Universitatibus quoque, quemadmodum in Collegiis, quoadejus fieri poterit, ab eis juventuti prælegendis, in quibus sit aliquid, quod bonis moribus nocere queat; nisi prius a rebus, et verbis inhonestis purgati sint.

3 In Logica, et Philosophia Naturali, et Morali, et Metaphysica doctrinam Aristotelis profiteri oportebit; et in aliis Artibus liberalibus, et in commentariis tam hujusmodi authorum, quàm humaniorum litterarum, habito eorum delectu, nominentur ii, quos videre discipuli, quosque ipsi Præceptores præ aliis in doctrina, quam tradunt sequi debeant. Rector autem in omnibus, quæ statuerit, procedet juxta id, quod in universali Societate magis convenire ad Dei gloriam judicabitur.

DE CURSIBUS, ET GRADIBUS.

CAP. XV.

1 In litteris humanioribus, et linguis cursus temporis limitatus ad earum studium absolvendum esse nequit, propter ingeniorum et doctrinæ auditorum varietatem, multasque alias causas: quæ non aliam temporis præfinitionem, quam quæ unicuique convenire juxta prudentis Rectoris, vel Cancellarii arbitrium videbitur, permittunt.

2 In Artium studio cursus erunt ordinandi, in quibus Scientiæ Naturales (ad quas minus, quàm trium annorum, spatium satis non erit) prælegantur; præter quos medius adhuc annus ad audita repetenda, et actus

scholasticos celebrandos, et gradum magisterii suscipiendum iis, qui eum suscepturi sunt, relinquetur. Cursus integer trium erit annorum cum dimidio usque ad promotionem ad magisterium. Singulis autem annis unus hujusmodi cursus inchoabitur, et alius cum divino auxilio absolvetur.

3 Theologiæ curriculum sex annis emetietur. In primis quatuor ea omnia, quæ legi oportebit, prælegentur; in duobus reliquis, præter repetitionem, actus soliti ad gradum doctoratus in iis, qui promovendi sunt, absolventur. Quarto quoque anno ordinariè cursus inchoabitur, sic libris prælegendis distributis, ut quolibet quatuor annorum quivis studiosus inchoare possit; et quod reliquum est incœpti quadriennii, et ejus, quod sequitur, quadriennii, usque ad illum terminum, unde incœperat, audiendo, quatuor annis peragere omnino cursum Theologiæ possit.

4 In gradibus tam magisterii Artium, quàm doctoratus Theologiæ tria observentur: Primum, nequis nisi diligenter et publicè examinatus (per personas designatas, quæ bene suum officium faciant) et idoneus ad prælegendum eandem Scientiam inventus, promoveatur, sive ille de Societate sit, sive extra eam: Alterum, ut præcludatur ostium ambitioni, nullis locis certis eis, qui ad gradus promoventur, assignatis; quin potius honore se invicem prævenire, nulla locorum differentia observata, curent: Tertium, ut quemadmodum gratis docet, ita et ad gradus Societas gratis promoveat, et non nisi admodum exigui sumptus (licet voluntarii sint) externis permittantur: ne consuetudo vim legis tandem obtineat, et in ea parte temporis decursu, mediocritatem excedant. Videat etiam Rector, ne Magistris, vel ullis aliis de Societate sibi, aut Collegio pecuniam, aut dona

quavis ab ullo pro re quavis in ipsorum utilitatem facta accipere permittat; *quandoquidem præmium nostrum solus Christus Dominus juxta nostrum Institutum (merces enim magna nimis) futurus est.*

DE IIS, QUÆ PERTINENT AD BONOS MORES.

CAP. XVI.

1 Diligenter curetur, ut qui litteras discendi gratia ad Universitates Societatis se conferunt, simul cum illis bonos ac Christianis dignos mores addiscant: ad quod multum juverit, si omnes singulis saltem mensibus semel ad confessionis sacramentum accedent; si missam quotidie, concionem singulis diebus festis (cum ea fiet) audient. Ex Præceptoribus autem quisque hoc a suis discipulis præstari curabit.

2 Prælegetur etiam in Collegio, aliquo die cujuscunque hebdomadæ, Christiana doctrina; et ut pueri eam edíscant, et recitent, omnesque etiam adultiores, si fieri potest, eandem sciant, curabitur.

3 Habebitur etiam singulis hebdomadis (ut de Collegiis est dictum) ab aliquo ex Scholasticis declamatio de rebus, quæ audientibus ædificationi sint, eosque ad augmentum in omni puritate ac virtute expetendum invitent: ut non solum stylus exerceatur; sed mores meliores reddantur. Omnes autem eos, qui latinè sciunt, hujusmodi declamationi interesse oportebit.

4 In scholis nec juramenta, nec injuriæ verbo vel facto illatæ, nec inhonestum aut dissolutum quid in externis ad scholas accedentibus permittatur. Feratur autem Præceptorum peculiaris intentio tam in lectionibus, cùm se occasio obtulerit, quam extra eas ad eosdem ad obsequium et amorem Dei ac virtutum, quibus Ei placere

oportet, movendos, et ut omnia sua studia ad hunc finem referant. Quod ut ad memoriam eis reducatur, ante lectionis initium dicat aliquis brevem orationem ad id institutam, quam Præceptor, et discipuli omnes aperto capite attentè audient.

5 Propter eos, qui tam in diligentia suis studiis adhibenda, quàm in iis, quæ ad bonos mores pertinent, peccaverint; ut cum quibus sola verba bona, et exhortationes non sufficiunt, *Corrector (qui de Societate non sit)* constituatur, qui pueros in timore contineat, et eos, quibus id opus erit, quique castigationis hujusmodi erunt capaces, castiget. Cùm autem nec verba, nec Correctoris officium satis esset, et in aliquo emendatio non speraretur, aliisque esse offendiculo videretur; præstat à scholis eum removere, quàm ubi parum ipse proficit, et aliis nocet, retinere. Hoc autem judicium Rectori Universitatis, ut omnia ad gloriam et servitium Dei, ut par est, procedant, relinquetur.

DE OFFICIALIBUS, VEL MINISTRIS UNIVERSITATIS.

CAP. XVII.

1 Cura universalis, vel superintendentia et gubernatio Universitatis penes Rectorem erit; qui idem esse poterit qui in Collegio præcipuo Societatis præest, et iis præditus Dei donis, de quibus dictum est, ut possit commisso sibi officio dirigendo in litteris et moribus totam Universitatem satisfacere. Ejus electio ad Præpositum Generalem, vel alium, cui ille id commiserit (cujusmodi esset Provincialis, vel Visitator) spectabit; confirmatio verò semper erit Generalis. Habebit autem Rector quatuor Consiliarios, vel Assistentes; qui in rebus ad

ipsius officium pertinentibus eum juvare, et cum quibus ipse, quæ sunt majoris momenti, tractare possit.

2 Erit et Cancellarius, vir in litteris egregiè versatus, qui Zelo bono, et judicio ad ea, quæ sunt ei committenda, polleat: cujus sit munus, generale Rectoris instrumentum esse ad studia bene ordinanda, et disputationes in actibus publicis dirigendas, et ad discernendum, an sufficiens doctrina sit eorum, qui ad actus et gradus (quos quidem ipsemet dabit) sunt admittendi.

3 Sit Secretarius ex eadem Societate, qui librum habeat, ubi omnium Scholasticorum, qui Scholas assiduè frequentant, nomina scribantur, quique eorum promissiones de obedientia Rectori præstanda, et Constitutionibus observandis (quas ipsemet proponet) admittat; et sigillum Rectoris, et Universitatis habeat: quæ tamen omnia sine ullis expensis Scholasticorum fient.

4 Erit et Notarius, ut fidem publicam faciat de susceptis gradibus, et aliis, quæ occurrent. Sint et duo, vel tres Bidelli, unus ad facultatis linguarum, alter ad Artium, tertius ad Theologiæ functiones destinatus.

5 In has tres facultates Universitas dividetur; et in quavis earum sit Decanus, et duo alii Designati ex iis, qui melius res facultatis illius callent; qui à Rectore vocati possint dicere, quid sentiant ad suæ facultatis bonum convenire: et si quid tale in mentem venerit, dum inter se de hujusmodi rebus agunt, ad Rectorem, quanvis non vocentur, referent.

6 In rebus quæ ad solam unam facultatem pertinent, vocabit Rector, præter Cancellarium et suos Assistentes, Decanum etiam et Designatos illius facultatis: in iis, quæ ad omnes pertinent, Decani et Designati omnium vocentur. Et si Rectori visum fuerit et alios de Societate, vel extra eam ad Congregationem vocare, facere id

poterit; ut cùm omnium sententias audierit, melius, quod convenit, constituat.

7 Erit Syndicus unus generalis, qui tam de personis, quàm de rebus (de quibus videbitur) Rectorem et Præpositum Provincialem et Generalem admoneat; qui quidem Syndicus vir magnæ fidelitatis et judicii esse debebit: Præter hunc, suos habebit Syndicos particulares Rector: ut quæ quavis in classe acciderint, quibus providere oporteat, ad ipsum referant. *Et ut ipse de omnibus Præceptoribus, et aliis de Societate; ita et Collateralis, et Syndicus, et Consiliarii de ipso, et de aliis scribent semel singulis annis Præposito Generali, et bis Provinciali, qui Generalem (si quid oportuerit) admonebit:* ut in omnibus majori cum circunspectione et cura præstandi quod quisque debet, procedatur.

8 De aliquibus insigniis, num eis Rector, Cancellarius, Bidelli, Doctores, et Magistri, ut in Universitate cognoscantur, vel certè in actibus publicis uti debeant, nec ne, et si utantur, qualia esse debeant, considerationi Generalis tunc existentis, cùm aliqua Universitas admittitur, relinquetur. Ille autem per se, vel per alium, expensis circunstantiis, quod judicaverit ad majorem Dei gloriam et obsequium, et bonum universale fore (qui unicus scopus in hac et in omnibus rebus nobis est) constituet.

QUINTA PARS;

de iis, quæ ad admittendum in corpus Societatis pertinent.

DE ADMISSIONE, ET QUIS, ET QUANDO DEBEAT ADMITTERE.

CAP. I.

1 QUI in Societate, quantum satis est, probati fuerunt, et tandiu ut utrinque intelligi jam possit, num in eadem manere ad majus Dei obsequium et gloriam conveniat; admitti debent, non, ut prius, ad probationem, sed modo magis interno, ut membra unius ac ejusdem corporis Societatis. Hujusmodi autem sunt in primis, qui ad professionem, vel in Coadjutores formatos admittuntur. Sed quia Scholastici approbati etiam modo quodam interiori, quàm admissi ad probationem, in corpus Societatis cooptantur; de eorum quoque admissione in hac quinta parte dicetur, quid in Domino observandum videatur.

2 Primo quidem facultas admittendi in corpus Societatis eos, quos admitti oportebit, penes ejus caput erit; ut ratio postulat. Sed quia Præpositus Generalis tam variis locis interesse non potest; aliis de Societate eam partem hujus facultatis, quæ ad totius corporis hujus bonum facere videbitur, poterit communicare.

3 Tempus ad admittendum modo superius dicto, in universum loquendo, post biennium esse oportebit; Sed si quis antè, quàm ad studia mitteretur, vel in eisdem diu probatus fuisset, post illa absoluta, si ad professionem est admittendus, integrum adhuc probationis annum

habebit; ut magis perspectus sit antè, quàm eam emittat. Et prorogari hoc tempus poterit (ut in Examine dictum est) cùm Societas, vel qui ab ea hanc in Domino curam habet, plenius sibi satisfieri desideraret.

QUALES ESSE DEBEANT, QUI ADMITTENDI SUNT.

CAP. II.

1 Cum nullo ex his modis admitti debeat, nisi qui idoneus in Domino fuerit existimatus; Illi ad professionem idonei habebuntur, quorum vita diuturnis ac diligentibus probationibus a Præposito Generali (ad quem referent particulares Præpositi, vel alii, quorum testimonium Generalis requiret) perspecta valde approbata fuerit. Ad hoc autem conferet illis, qui ad studia missi fuerunt, absoluta jam ea cura et diligentia, quæ ad excolendum intellectum adhibita fuerit, ultimæ probationis tempore in schola affectus diligentius se exercere, et in rebus spiritualibus, et corporalibus, quæ ad profectum in humilitate et abnegatione universi amoris sensualis, *voluntatis, et judicii proprii,* et ad majorem cognitionem et amorem Dei conferunt, insistere; ut cùm in seipsis profecerint, melius ad profectum spiritus alios ad gloriam Dei et Domini nostri juvent.

2 Doctrina etiam in hujusmodi sufficiens esse debebit, ac præter humaniores litteras, et Artes liberales, etiam in Theologia Scholastica et sacris litteris satis versati esse debebunt. Et quanvis aliqui breviori tempore non minorem progressum, quàm alii longiori, facere possent; nihilominus, ut communis aliqua mensura sumatur, spatium aliquod temporis præscribetur, et hoc erit, quadriennium integrum post Artium liberalium et Philosophiæ studia in Theologia explevisse. Ut ergo ad pro-

fessionem quis admittatur, in ea facultate hoc tempus se exercuisse, et quidem ad gloriam Dei satis in ea profecisse convenit; et in profectus hujusmodi testimonium quisque ante professionem Assertiones Logices, Philosophiæ, et Theologiæ Scholasticæ tuebitur. Quatuor autem ad argumentandum et judicandum de eorum doctrina, an sit quanta oportet, prout juxta veritatem syncerè senserint, deligantur. Quod si doctrina ea præditi esse, quæ satis sit, non invenientur; conducibilius erit, ut, donec eam consequantur, expectent: ut illos etiam expectare oportebit, qui in abnegatione sui ipsorum et virtutibus Religioso dignis testimonium, quod par esset, nondum omnino retulerunt.

3 Præter hos, nonnulli ad trium votorum solennium professionem admitti possent, raro tamen, et non sine causis peculiaribus alicujus momenti: et hos certè septem annos in Societate notos fuisse, et non mediocrem sui talenti, ac virtutum satisfactionem ad gloriam Dei præbuisse in ea oportebit.

4 Ut quis etiam in Coadjutorem formatum admittatur, oportet Societati esse satisfactum de ejus vita, deque bono exemplo ac talento ad se juvandam vel cum litteris in rebus spiritualibus, vel sine illis in exterioribus, prout cuique divina bonitas dona sua communicaverit. Hoc ipsum autem metiatur oportet Præpositi Generalis prudentia; nisi alicui ex particularibus, cui multum in Domino confideret, id committendum videretur.

5 Ut aliqui admittantur in Scholasticos approbatos; quadam proportione servata, eadem requiruntur; et id peculiari quadam ratione; ut ex eorum ingenio atque indole in viros doctos eos evasuros Præpositi Generalis judicio, vel ejus, cui hoc munus ille (confidendo pru-

dentiæ ac probitati a Deo ipsi donata) commiserit, speretur.

DE MODO ADMITTENDI AD PROFESSIONEM.

CAP. III.

1 QUANDO aliqui, peracto probationis tempore, et experimentis, ac aliis, quæ in Examine continentur, confectis, ad professionem admittendi fuerint; cùm Societati, vel ejus Præposito Generali plenè sit in Domino satisfactum, professio hoc modo, qui sequitur, emittetur.

2 In primis Præpositus Generalis, vel qui accepta ab eo facultate, ad professionem admittet, postquam publicæ missæ sacrificium obtulerit in ecclesia coram domesticis et aliis externis, qui interfuerint, cum sanctissimo Sacramento Eucharistiæ ad eum, qui professionem est emissurus, se convertat: Ille autem absoluta generali confessione, et verbis, quæ ante communionem dici solent, voce alta Votum suum scriptum (quod aliquot ante dies consideraverit oportet) leget; cujus formula hæc est.

3 Ego. N. professionem facio, et promitto, omnipotenti Deo coram ejus Virgine matre, et universa cœlesti curia, ac omnibus circunstantibus, et tibi Patri Reverendo Præposito Generali Societatis Jesu *locum Dei tenenti,* et successoribus tuis; vel, tibi Reverendo Patri vice Propositi Generalis Societatis Jesu et successorum ejus, *locum Dei tenenti,* perpetuam Paupertatem, Castitatem, et Obedientiam, et secundùm eam, *peculiarem curam circa puerorum eruditionem,* juxta formam vivendi in litteris Apostolicis Societatis Jesu, et in ejus Constitutionibus contentam. Insuper promitto specialem Obedientiam summo Pontifici circa missiones; prout in eisdem

litteris Apostolicis, et Constitutionibus continetur: Romæ, vel alibi, tali die, mense, et anno, et in tali ecclesia.

4 Post hæc sumet sanctissimum Eucharistiæ Sacramentum. Quibus peractis, in libro, quem ad hoc habebit Societas, ejus nomen, qui professionem emisit, et illius, in cujus manibus emisit, adnotato die, mense, et anno, scribetur; et ejus Vota scripta asservabuntur; ut omnium ad gloriam Dei ratio semper constet.

5 Qui ad professionem trium votorum solennium duntaxat admittentur, in ecclesia, ac coram domesticis et externis, qui aderint, antè quàm sanctissimum Christi corpus accipiant, ex scripto suum votum juxta formulam sequentem legent.

6 Ego. N. Professionem facio, et promitto omnipotenti Deo coram ejus Virgine matre, et universa cœlesti curia, ac omnibus circunstantibus, et tibi R. Patri Præposito Generali Societatis Jesu *locum Dei tenenti*, ac successoribus tuis; vel, tibi R. Patri vice Præpositi Generalis Societatis Jesu, et successorum ejus, *locum Dei tenenti*, perpetuam Paupertatem, Castitatem, et Obedientiam, et secundùm eam, *peculiarem curam circa puerorum eruditionem*, juxta formam vivendi in litteris Apostolicis Societatis Jesu, et in ejus Constitutionibus contentam: Romæ, vel alibi, tali die, mense, et anno; et in tali ecclesia. Deinde sequetur Communio, et reliqua superius dicta.

DE ADMITTENDIS COADJUTORIBUS FORMATIS, ET SCHOLASTICIS.

CAP. IV.

1 Qui in Coadjutores formatos spirituales cum simplicibus votis, et non solennibus admittuntur, in ecclesia, vel

sacello domus, aut alio decenti loco, coram domesticis et externis, qui aderunt, in manibus ejus, qui admissurus sit, votum suum emittent in hac formula, quæ sequitur, id legentes;

2 Ego. N. promitto omnipotenti Deo coram ejus Virgine matre, et tota cœlesti curia, et tibi R. Patri Præposito Generali Societatis Jesu *locum Dei tenenti*, et successoribus tuis; vel tibi R. Patri vice Præpositi Generalis Societatis Jesu, et successorum ejus, *locum Dei tenenti*, perpetuam Paupertatem, Castitatem, et Obedientiam, et secundum eam, *peculiarem curam circa puerorum eruditionem*, juxta modum in litteris Apostolicis, et Constitutionibus dictæ Societatis expressum; Romæ, vel alibi, in tali loco, die, mense, et anno. Demum sumat sanctissimum Christi corpus; et fient reliqua, quæ de Professis dicta sunt.

3 Formula ad Coadjutores in rebus temporalibus admittendos eadem erit, clausula illa *de puerorum institutione* solum remota.

Qui, peracta sua priori probatione et experimentis per biennium fieri solitis, in Scholasticos approbatos admittuntur, coram aliquibus domesticis, quanvis non in manibus cujusquam, vota sua emittent ad hunc modum.

4 Omnipotens sempiterne Deus, Ego. N. licet undecunque divino tuo conspectu indignissimus, fretus tamen pietate ac misericordia tua infinita, et impulsus tibi serviendi desiderio voveo coram sacratissima Virgine Maria, et curia tua cœlesti universa divinæ Majestati tuæ Paupertatem, Castitatem, et Obedientiam perpetuam in Societate Jesu, et promitto eandem Societatem me ingressurum; ut vitam in ea perpetuo degam; *omnia intelligendo juxta ipsius Societatis Constitutiones.* A tua ergo immensa bonitate et clementia per Jesu Christi sanguinem

peto suppliciter, ut hoc holocaustum in odorem suavitatis admittere digneris; et, ut largitus es ad hoc desiderandum et offerendum, sic etiam ad explendum, gratiam uberem largiaris; Romæ, vel alibi, tali loco, die, mense, et anno. Post hæc perinde, ut alii, sanctissimum Christi corpus sument; et reliqua, quæ superius dicta sunt, peragentur.

5 Postquam aliquis in corpus Societatis co-optatus fuerit in aliquo gradu, ad alium progredi curare non debet; sed in suo perfici, et obsequio Dei et gloriæ sese impendere, ac Superiori, qui *scilicet Christi Domini nostri vices gerit*, curam aliorum omnium relinquere.

6 Qui in domibus versantur, post biennium vota eadem emittere, quæ Scholastici, et Christo Domino nostro se obstringere debent; et id, quanvis studiis applicandi non videantur, nec expedire, ut tam citò in Coadjutores formatos, vel Professos admittantur, existimetur. Quod si quis propria impulsus devotione ante id tempus biennii vellet votis se Deo offerre; eandem formulam sequi poterit; et uno voti sui scripti exemplo tradito Superiori, alterum penes se retineat; ut quid Deo ac Domino nostro obtulerit, recordetur. Et ad hoc ipsum, simulque ad devotionem augendam conferet, statutis quibusdam temporibus quæ congrua videbuntur, vota sua renovare. Quod quidem non est, obligatione nova se obstringere, sed ejus, qua obstricti sunt in Domino recordari, atque eandem confirmare.

SEXTA PARS;

de iis, qui admissi, et in corpus Societatis cooptati sunt, quod ad ipsorum personas attinet.

DE IIS, QUÆ AD OBEDIENTIAM PERTINENT.

CAP. I.

1 UT illi, qui jam ad professionem, vel in Coadjutores formatos admissi sunt, uberiori cum fructu juxta nostrum Institutum divino servitio, et proximorum auxiliis se impendant; aliqua in se ipsis observare debent; quorum præcipua licet ad ea vota, quæ Deo et Creatori nostro juxta litteras Apostolicas obtulerunt, reducantur; de illis tamen, ut magis et declarentur, et commendentur, in hac sexta parte dicetur. Et quoniam quæ ad votum Castitatis pertinent, interpretatione non indigent; cum constet, quàm sit perfectè observanda, nempe enitendo Angelicam puritatem imitari et corporis, et mentis nostræ munditia: His suppositis, de sancta Obedientia dicetur; in qua quidem virtute omnibus studiosè curandum est, ut eximium progressum faciant, nec solum in rebus obligatoriis, sed etiam in aliis; licet nihil aliud, quam *nutus voluntatis Superioris sine ullo expresso præcepto, videretur.* Versari autem debet ob oculos Deus Creator ac Dominus noster, propter quem homini obedientia præstatur: et ut in spiritu amoris, et non cum perturbatione timoris procedatur, curandum est, ita ut omnes constanti animo incumbamus, ut nihil perfectio-

nis, quod divina gratia consequi possimus, in absoluta omnium Constitutionum observatione, nostrique Instituti peculiari ratione adimplenda prætermittamus: et exactissimè omnes nervos virium nostrarum ad hanc virtutem Obedientiæ in primis Summo Pontifici, deinde Superioribus Societatis exhibendam intendamus ita, ut omnibus in rebus, ad quas potest ex charitate se Obedientia extendere, ad ejus vocem perinde, *ac si a Christo Domino egrederetur (quandoquidem ipsius loco, ac pro ipsius amore et reverentia obedientiam præstamus)* quàm promptissimi simus, re quavis, atque adeo littera a nobis inchoata nec dum perfecta studio celeriter obediendi relicta; ad eum scopum vires omnes ac intentionem in Domino convertendo; ut sancta Obedientia tum in executione, tum in voluntate, tum in intellectu sit in nobis semper omni ex parte perfecta; cum magna celeritate, spirituali gaudio, et perseverantia, quicquid nobis injunctum fuerit, obeundo; *omnia justa esse, nobis persuadendo; omnem sententiam ac judicium nostrum contrarium cæca quadam obedientia abnegando*, et id quidem in omnibus, quæ a Superiore disponuntur, ubi definiri non possit (quemadmodum dictum est) aliquod peccati genus intercedere. Et sibi quisque persuadeat, quòd qui sub Obedientia vivunt, se ferri ac regi a divina Providentia per Superiores suos sinere debent *perinde, ac si cadaver essent*, quod quoquoversus ferri, et quacunque ratione tractari se sinit; vel similiter, atque senis *baculus*, qui, ubicunque, et quacunque in re velit eo uti, qui eum manu tenet, ei inservit. Sic enim obediens rem quamcunque, cui eum Superior ad auxilium totius corporis Congregationis velit impendere, cum animi hilaritate debet exequi, *ac omnino existimare*, quòd ea ratione potius, quàm re alia quavis, quam præstare possit *pro-*

prium voluntatem ac judicium diversum sectando, divinæ voluntati respondebit.

2 Omnibus itidem maximè commendatum sit, ut multum reverentiæ (et præcipuè in interiori homine) suis Superioribus exhibeant, *JESUM Christum in eisdem* considerent, ac revereantur, eosdem ex animo ut patres in eodem diligant, ac sic in spiritu charitatis in omnibus procedant; ut nihil ex externis vel internis eos celent; quin potius, ut omnia prorsus intelligant, quò melius in via salutis et perfectionis se dirigant, optare debent. Et ea de causa omnes tam Professi, quàm formati Coadjutores semel singulis annis (et sæpius, si Superiori visum fuerit) ad suas conscientias in confessione, vel secretò, vel alia ratione eidem aperiendas propter magnam ejus rei utilitatem (ut in Examine dictum est) parati esse debebunt, tum etiam ad confessionem generalem, quæ ab ultima generali inchoetur, ei, quem Superior sibi substituerit, faciendam.

3 Omnes ad Superiorem suum res, quæ eis expetendæ occurrerint, deferre debent: nec privatus quispiam directè, vel indirectè sine ejus permissu, et approbatione, a Summo Pontifice, nec ab alio extra Societatem gratiam ullam in suum privatum, vel alterius usum petat, aut petendam curet: sibique persuadeat, si per Superiorem suum, vel cum ejus consensu, quod optat, non obtinuerit, ne id quidem ad divinum servitium sibi convenire; et, si convenit, cum Superioris consensu, ut qui *Christi Domini nostri locum* erga ipsum tenet, id se consecuturum.

DE IIS, QUÆ AD PAUPERTATEM, QUÆQUE EAM CONSEQUUNTUR, PERTINENT.

CAP. II.

1 PAUPERTAS, ut murus Religionis firmissimus, diligenda et in sua puritate conservanda est; quantum divina gratia aspirante fieri poterit. Et quia humanæ naturæ hostis ad hoc propugnaculum ac refugium debilitandum (quod Deus Dominus noster Religionibus inspiravit contra illum, aliosque Religiosæ perfectionis adversarios) eniti solet ea, quæ a primis Fundatoribus bene ordinata fuerant, immutare per declarationes, vel novas Constitutiones primo illorum spiritui minimè consentaneas: ut quod in nobis situm fuerit, hac parte Societati prospiciamus; Quicunque in ea professionem emiserint, se ad innovationem Constitutionum in iis, quæ ad Paupertatem pertinent, nihil facturos promittant, nisi aliquo modo pro rerum occurrentium ratione eam in Domino magis restringendam judicarent.

2 In domibus, vel ecclesiis, quæ a Societate ad auxilium animarum admittuntur, redditus nulli, ne sacristiæ quidem, aut fabricæ applicati haberi possint: sed neque ulla alia ratione ita, ut penes Societatem eorum sit ulla dispensatio: sed in solo Deo, cui per ipsius gratiam ea inservit, fiducia constituatur; qui quidem sine redditibus ullis de rebus omnibus convenientibus ad ipsius majorem laudem et gloriam nobis prospiciet.

3 Professi vivant ex eleemosynis, in Domibus scilicet, cùm aliquò non mittuntur: nec officium Rectorum ordinarium in Collegiis, vel Universitatibus Societatis habeant *(nisi ipsarum necessitas, vel eximia utilitas id exigeret)* nec redditibus eorum in Domibus utantur.

4 Coadjutores, quandiu in Domibus erunt, quæ ex elee-

mosynis vivunt, et ipsi eodem modo vivent: In Collegiis, si Rectores fuerint, vel Lectores, aut alioqui in rebus necessariis, vel valde convenientibus eisdem Collegiis utiles fuerint, vivent, sicut reliqui, ex eorum redditibus, quandiu eorum opera Collegia indigebunt. Cum autem desierint utiles esse Collegiis, desinent in eis habitare; et in Domibus Societatis, ut de Professis est dictum, habitabunt.

5 Non solum redditus, sed nec possessiones ullas habeant in particulari nec in communi Domus vel Ecclesiæ Societatis, præterquam quod ad habitationem, vel usum necessarium eis, aut valde conveniens fuerit; cujusmodi duceretur, si in usum convalescentium, vel eorum qui, ut rebus spiritualibus vacent, se ab hominum frequentia recipiunt, locus aliquis a communi habitatione separatus, qui aere salubriori, et aliis commodis polleret, admitteretur; et tunc hujusmodi ille sit, ut nec aliis locetur, nec fructus, qui reddituum loco esse possint, habeat.

6 Quanvis ad bona et sancta opera, et maximè perpetuo duratura incitare laudabile sit, ob majorem tamen ædificationem nullus de Societate debet, nec potest quenquam alium ad eleemosynas perpetuas domibus vel ecclesiis ejusdem Societatis relinquendas incitare: et si aliqui sponte sua eas relinquerent; nullum jus civile ad eas petendas acquiratur ita, ut in judicio conveniri, qui non solveret, posset. Sed cùm ad id charitas propter Deum eos moverit, tunc eas elargiantur.

7 Omnes, qui sub Obedientia sunt Societatis, meminerint se gratis dare debere, quæ gratis acceperunt, nec postulando, nec admittendo stipendium, vel eleemosynas ullas, quibus missæ, vel confessiones, vel prædicationes, vel lectiones, vel visitationes, vel quodvis aliud officium ex iis, quæ Societas juxta nostrum Institutum exercere

potest, compensari videatur; ut sic majori cum libertate possit et proximorum ædificatione in divino servitio procedere.

8 Ut omnis avaritiæ species evitetur, præcipuè in piis ministeriis, quibus ad animarum auxilium Societas utitur; nulla sit in ecclesia arca, in quam eleemosynæ ab iis, qui ad conciones, missas, vel confessiones, et reliqua spiritualia ad eam conveniunt, conjici solent.

9 Eadem de causa munuscula, quæ Magnatibus *ad res majores ab ipsis obtinendas* offerri solent, ne offerantur; nec hujusmodi *primarios viros frequenter invisere* nostri consuescant, nisi sancto studio piorum operum ducerentur, vel quando intima benevolentia in Domino tam essent conjucti, ut hujusmodi officium aliquando eis deberi videretur.

10 Parati sint ad mendicandum ostiatim, quando vel obedientia, vel indigentia id exiget. Et sit unus, vel plures ad eleemosynas petendas, quibus domus sustententur, destinati; et eas cum sancta simplicitate propter amorem Dei illi petant.

11 Ut nihil proprium domi teneri, ita nec foris apud alios potest. Et quisque iis, quæ de communi data fuerint ad usum suum necessarium aut convenientem, resecatis superfluis, sit contentus.

12 Quo melius Paupertatis puritas, et quies illa quam secum affert, conservetur; non solum particulares Professi, vel Coadjutores formati hæreditariæ successionis erunt expertes; verum nec Domus, nec Ecclesiæ, nec Collegia eorum ratione succedent. Sic enim omnibus litibus et controversiis præcisis, charitas cum omnibus ad Dei gloriam melius conservabitur.

13 Quando summus Pontifex, vel Superior hujusmodi Professos, vel Coadjutores ad laborandum in vineam Domini

mittet; nullum viaticum petere debent, sed se liberaliter offerre, ut mittantur, prout illis ad majorem Dei gloriam fore videbitur.

14 Ut in hac etiam parte modo consentaneo syncerae paupertati procedatur; nulla in Domibus Societatis jumenta ad equitandum ad usum alicujus de ipsa Societate (sive Præpositus, sive subditus ille sit) ordinariè habeantur.

15 In vestitus itidem ratione tria observentur; Primum, ut honestus ille sit; Alterum, ut ad usum loci, in quo vivitur accommodatus; Tertium, ut professioni paupertatis non repugnet. Videretur autem repugnare, si sericis, vel preciosis utcunque pannis uteremur, a quibus abstinendum est; ut in omnibus humilitatis et submissionis debita ad majorem Dei gloriam ratio habeatur.

16 In iis, quæ ad rationem victus, somni, ac usus reliquarum rerum vitæ necessariarum, vel convenientium spectant, quanvis communis illa sit, minimeque diversa ab eo, quod medicus illius loci, in quo vivitur, judicabit, ita, ut quod quisque sibi inde subtraxerit, ex devotione, non ex obligatione, subtrahat; habenda tamen semper erit ratio humilitatis, paupertatis, ac spiritualis ædificationis, quæ semper nobis in Domino ob oculos versari debet.

DE IIS REBUS, IN QUIBUS OCCUPARI, ET A QUIBUS ABSTINERE DEBET SOCIETAS.

CAP. III.

1 Quoniam habita ratione temporis, ac approbationis vitæ, quæ expectatur, ut aliqui ad professionem, vel in Coadjutores formatos in Societate admittantur, tanquam certum ducitur, eos viros spirituales futuros; et qui sic in via Christi Domini nostri profecerint, ut per eam currere possint, quantum corporis habitudo et externæ occupa-

tiones charitatis atque obedientiæ permittent, non videtur in iis, quæ ad orationem, meditationem, et studium pertinent, ut nec in corporali exercitatione jejuniorum, vigiliarum, aut aliarum rerum ad austeritatem vel corporis castigationem spectantium ulla regula eis præscribenda, nisi quam discreta charitas unicuique dictaverit: dum tamen semper Confessarius consulatur, et, ubi dubium acciderit, quid conveniat, res ad Superiorem referatur. Hoc tamen dicetur in universum; esse quidem animadvertendum, ne nimius hujusmodi rerum usus tantopere vires corporis debilitet, tantumque temporis eos distineat; ut deinde spirituali proximorum auxilio juxta nostri Instituti rationem non sufficiant: nec contra tanta in illis sit relaxatio; ut, fervore spiritus refrigescente, humani ac inferiores affectus incalescant.

2 Sacramentorum frequentatio valde commendetur. Differri autem non debet Communio, aut missa celebratio sine causis judicio Superioris legitimis ultra octo dies: omnesque assignato sibi Confessario, vel alioqui juxta ordinem, quem quisque præscriptum habet a Superiore, confiteantur.

3 Ex Regulis particularibus, quæ in Domibus, ubi ipsi fuerint, observantur, debent operam dare, ut eam partem observent quæ conveniens est, ac judicio Superioris ipsis imponetur; sive ad profectum vel ædificationem suam id sit, sive etiam aliorum, inter quos versantur.

4 Quoniam occupationes, quæ ad animarum auxilium assumuntur, magni momenti sunt, ac nostri Instituti propriæ, et valde frequentes; cumque alioqui nostra habitatio tam sit in hoc vel in illo loco incerta: non utentur nostri choro ad horas canonicas, vel missas, et alia officia decantanda: quandoquidem illis, quos ad ea audienda devotio moverit, abunde suppetet ubi sibi ipsis

satisfaciant. Per nostros autem ea tractari convenit, quæ nostræ vocationi ad Dei gloriam magis sunt consentanea.

5 Cum homines itidem hujus Societatis semper parati esse debeant ad discurrendum per quasvis mundi partes, quo fuerint a Summo Pontifice, vel a suis Superioribus missi; non debent curam animarum, neque item Mulierum Religiosarum, vel aliarum quarumcunque suscipere, ut ordinariè illarum confessiones audiant, vel ipsas regant; Quanvis nihil repugnet semel unius Monasterii confessiones ob speciales causas audire.

6 Obligari etiam ad missas perpetuas in suis ecclesiis dicendas, vel ad curam similem, quam libertas nostro procedendi modo in Domino necessaria non patitur, minime convenit.

7 Ut plenius possit Societas rebus spiritualibus juxta suum Institutum vacare; quoadejus fieri poterit, à negotiis secularibus abstineant (qualia sunt testamentariorum, vel executorum, vel procuratorum rerum civilium, aut id genus officia) nec ea ullis precibus adducti obeunda suscipiant, vel in illis se occupari sinant. Quòd si Collegiorum aliqua negotia tractanda fuerint, suos habeant procuratores, per quos ea tractent, et jura sua tueantur. Si vero ad domos Societatis, vel ad totum ejus corpus pertinent: quò pacem suam melius conservare possit Societas; idem procurator, vel alius ex Coadjutoribus, vel demum aliquis extra Societatem, aut Familia quæpiam, quæ domus patrocinium susciperet, jus Societatis ad majorem Dei gloriam posset defendere.

8 Eadem de causa, utque inquietudinis à nostra professione alienæ occasiones evitentur, et melius pax ac benevolentia cum omnibus ad majorem Dei gloriam conservetur, nemo ex Professis, vel Coadjutoribus, vel etiam

Scholasticis Societatis in causis civilibus, nedum criminalibus, *se examinari (nisi, qui ad peccatum obligare potest, compelleret) sine licentia Superioris permittat.* Superior autem eam minimè dabit, nisi in causis, quæ ad Religionem Catholicam pertinent, vel alioqui in piis, quæ sic cedunt in hujus favorem, ut in alterius detrimentum non cedant; Quandoquidem Instituti nostri est, sine cujusquam offensione, quantum fieri potest, omnium in Domino commodis inservire.

DE AUXILIO, QUOD MORIENTIBUS IN SOCIETATE, ET DE SUFFRAGIIS, QUÆ MORTUIS EADEM PRÆSTANTUR.

CAP. IV.

1 Ut in vita universa, ita et in morte et multo impensius unusquisque de Societate eniti, et curare debet, ut in seipso Deus ac Dominus noster JESUS Christus glorificetur, ipsiusque beneplacitum impleatur, et proximi ædificentur, saltem in exemplo patientiæ, ac fortitudinis, cum fide viva, ac spe, et amore bonorum illorum æternorum, quæ nobis Christus Dominus noster tam incomparabilibus vitæ suæ temporalis laboribus, et morte promeruit, et acquisivit. Cùm tamen persæpe hujusmodi sit morbi ratio, ut usum virium animæ magna ex parte impediat; cùmque hujusmodi sit ille à temporali vita transitus ut propter graves impugnationes Dæmonis (à quo summopere refert tunc non superari) requirat peculiari modo subsidium fraternæ charitatis; sollicitè advertat Superior, ut, qui juxta Medici sententiam de vita periclitatur, antequam usu judicii privetur, omnibus Sacramentis sanctis acceptis, tanquam armis a divina liberalitate Christi Domini nostri nobis concessis, ad

transitum a temporali vita ad æternam, se muniat, atque corroboret.

2 Simul eum orationibus omnium domesticorum ad id serio adhibitis, donec animam suo Creatori reddat, juvari curet. Et præter alios, qui ingredi possunt, plures, aut pauciores pro arbitrio Superioris, aliqui delecti sint oportet peculiarius ut infirmum morti proximum invisant, et ei assistant, et animosiorem reddant, eaque suggerant, eisque auxiliis juvent, quæ eo tempore convenient: et cùm jam alia officia parum erunt utilia, eum Domino commendent; donec ejus animam a corpore discedentem dignetur ad se recipere, qui eam tam caro pretio sanguinis et vitæ suæ redemit.

3 Posteaquam quis expiraverit, usque ad sepulturam ejus corpus decenter, quandiu conveniet, teneatur. Postmodum absoluto officio coram domesticis pro more sepeliatur, et mane proximo post ejus mortem omnes sacerdotes domestici pro ejus anima missæ sacrificium offerant; reliqui vero peculiari oratione pro eodem divinam implorent clementiam, atque in eo perseverent ulterius, juxta Superioris arbitrium, vel cujusvis privatam devotionem, vel obligationem; si qua in Domino intercedat.

4 Reddantur etiam certiores alii de Societate in locis illis, quæ Superior convenire judicaverit, ut simile officium præstent charitatis; quæ erga hos, qui vita perfuncti sunt, non minor, quàm erga viventes, in Domino explicari debet.

QUOD CONSTITUTIONES PECCATI OBLIGATIONEM NON INDUCUNT.

CAP. V.

1 Cùm exoptet Societas universas suas Constitutiones, De-

clarationes, ac vivendi ordinem omnino juxta nostrum Institutum, nihil ulla in re declinando, observari; oportet etiam nihilominus suos omnes securos esse, vel certè adjuvari, ne in laqeum ullius peccati, quod ex vi Constitutionum hujusmodi, aut ordinationum proveniat, incidant: Visum est nobis in Domino præter expressum Votum, quo Societas Summo Pontifici pro tempore existenti tenetur, ac tria alia essentialia Paupertatis, Castitatis, et Obedientiæ, nullas Constitutiones, Declarationes, vel ordinem ullum vivendi posse obligationem ad peccatum mortale vel veniale inducere; NISI SUPERIOR EA IN NOMINE DOMINI NOSTRI JESU CHRISTI, VEL IN VIRTUTE SANCTÆ OBEDIENTIÆ JUBERET; QUOD IN REBUS, VEL PERSONIS ILLIS, IN QUIBUS JUDICABITUR, QUÒD AD PARTICULAREM UNIUSCUJUSQUE, VEL AD UNIVERSALE BONUM MULTUM CONVENIET, FIERI POTERIT; ET LOCO TIMORIS OFFENSÆ SUCCEDAT AMOR OMNIS PERFECTIONIS ET DESIDERIUM: UT MAJOR GLORIA ET LAUS CHRISTI CREATORIS, AC DOMINI NOSTRI CONSEQUATUR.

SEPTIMA PARS;

de iis, quæ pertinent ad admissos in corpus Societatis ad proximorum utilitatem per vineam Domini distribuendos.

DE MISSIONIBUS SUMMI PONTIFICIS.

CAP. I.

1 UT in sexta parte de iis dictum est, quæ observanda sunt cuique de Societate erga se ipsum; ita in hac septima de iis dicendum est, quæ erga proximos (qui finis nostri Instituti valde proprius est) dum dividuntur per Christi vineam, ut in ea illius parte, atque opere, quod ipsis commissum fuerit, se exerceant, observari debent, sive a summo Christi Domini nostri Vicario, sive a Superioribus Societatis, *qui etiam divinæ Majestatis loco ipsis præsunt*, per diversa loca mittantur; sive ipsimet sibi eligant ubi, et qua in re occupentur; si ipsorum judicio relictum fuerit, ut discurrant quàcunque majus Dei et Domini nostri obsequium, et animarum profectus assequi se posse arbitrentur; sive labor non in diversa, sed in stabili ac continua habitatione in aliquibus locis, ubi magnus divinæ gloriæ et obsequii proventus speratur, sit impendendus. Et, ut primo loco de missione summi Pontificis inter cæteras præcipua tractetur, animadvertendum est; quòd eo fertur intentio Voti illius, quo se obedientiæ summi Christi Vicarii sine ulla excusatione Societas obstrinxit; ut

quocunque gentium ad majorem Dei gloriam et animarum auxilium inter fideles, vel infideles, nos mittendos censuerit, nos conferamus. Nec intellexit Societas particularem aliquem locum; sed ut per orbem in diversas regiones, et loca ab eo spargeretur: cùm optaret, quod factu optimum esset, eligere, idque speraret futurum, si hanc ipsius distributionem summus Pontifex faceret.

2 Et in hac parte, cùm omnem proprium sensum ac voluntatem Christo Domino nostro, et ejus Vicario Societas subjecerit, nec Præpositus Generalis Societatis pro se ipso, nec quisquam alius ex inferioribus pro se vel pro alio curare nec tentare mediatè, vel immediatè cum summo Pontifice, vel ejus ministris poterit; ut residere vel mitti potius in hanc partem, quam in illam debeat: sed inferiores hanc curam universam summo Christi Vicario ac Superiori suo; Superior verò, quod ad suam personam attinet, summo Pontifici, et ipsi Societati in Domino relinquat.

3 Præterea, qui a summo Pontifice designatus fuerit, ut aliquò se conferat; seipsum liberaliter, re temporali nulla pro viatico per se, vel per alium postulata, offerat; quin potius sic velit a summo Pontifice mitti, ut ejus Sanctitas ad gratius Dei et sedis Apostolicæ obsequium fore, nulla rei alterius in eo habita ratione, judicaverit.

4 Si summus Pontifex personam non designaret; sed aliquem, vel plures ad hunc, vel illum locum proficisci juberet, Superioris arbitrio relinquendo, qui sint ad hujusmodi missionem aptiores: Superior juxta ejus præceptum eos, qui magis convenire, et aptiores ad id fore videbuntur, designabit. Qua in re majus bonum universale intuebitur, et ut quam minimum detrimentum alia opera, quæ ad Dei obsequium suscepta fuerint, patiantur.

5 Ei, qui sic missus fuerit, plane declarari convenit plurimùm missionem suam, et scopum, quò fertur summi Pontificis intentio; et hoc, *si fieri potest, in scriptis,* quò exactius, quod ei injunctum fuerit, expleri possit. Eundem etiam Superior juvare consiliis ac instructione, quoadejus fieri poterit, curabit; ut in omnibus ad Dei et sedis Apostolicæ obsequium, utilius suum impendat ministerium.

6 Si ad particularia loca, tempore minimè limitato per summum Pontificem mittetur: ad tres menses ibidem manendum ei esse intelligatur, et magis, aut minus, pro modo majoris aut minoris spiritualis fructus, qui inde percipi videbitur, vel alibi sperabitur; vel demum ut ad bonum aliquod universale magis expedire judicabitur. Quæ omnia juxta Superioris arbitrium, qui sanctam intentionem Pontificis in Christi Domini nostri obsequium considerabit, transigentur.

7 Cum in locis designatis diutius erit residendum; si fieri poterit sine detrimento principalis missionis, atque intentionis summi Pontificis; excursiones aliquas, si poterit, et cum fructu divini servitii eas fore judicabit, facere, non erit inconveniens; ut in locis vicinis animarum auxilio serviens, postmodum ad suæ residentiæ locum redeat: in quo quidem præter id, quod est ei peculiari ratione injunctum (ad quod præcipuam etiam conferet curam, nec propter alias occasiones, licet bonas, divini obsequii posthabebit) potest, et debet considerare quibus aliis in rebus, quæ ad Dei gloriam, et animarum salutem conferant, suam operam sine detrimento suæ missionis (ut dictum est) possit impendere. Opportunitatem autem, quam Deus ad id dederit, quantum in eodem convenire judicabit, e manibus elabi non sinet.

8 Ad finem nostræ professionis ac promissionis melius

consequendum, Præpositus Generalis, cùm novus Christi Vicarius in Apostolica sede fuerit constitutus, per se, vel per alium intra annum ab ejus creatione et coronatione teneatur ejus Sanctitati declarare professionem, ac promissionem expressam Obedientiæ, quæ ipsi Societas peculiari voto circa missiones ad Dei gloriam se obstrinxit.

DE MISSIONIBUS SUPERIORIS SOCIETATIS.

CAP. II.

1 Quo spirituali animarum necessitati subveniri multis in locis majori cum facultate, ac securitate eorum, qui ad id fuerint destinati, possit; Præpositi Generales Societatis, juxta facultatem eis a summo Pontifice concessam, mittere quosvis de Societate poterunt, quocunque magis expedire judicabunt; qui tamen ubicunque fuerint, ad obedientiam sedis Apostolicæ parati erunt. Et quia complures sunt, qui aliquos ex nostris sibi concedi petant, potius propriæ obligationis spiritualis erga suum gregem, vel aliorum commodorum a fine nostro magis distantium ratione habita, quàm communium et universalium; Præpositus Generalis, vel qui ab eo hanc habuerit facultatem, diligenter in hujusmodi missionibus curet, ut in suis ad hanc potius, quam ad illam partem mittendis, et ad hoc opus potius, quam ad illud, et ut hanc personam potius, quam illam mittat, hoc, vel illo modo, ad prolixius, vel brevius tempus, id semper, quod ad majus Dei obsequium et bonum universale facit, statuatur. Cum hac ergo rectissima ac syncerissima intentione in Dei ac Domini nostri conspectu habita; et, si ei videbitur, propter deliberationis difficultatem vel

momentum re divinæ Majestati suis et domesticorum orationibus ac sacrificiis commendata; et cum aliquo vel pluribus ex eadem Societate, qui videbuntur inter eos, qui adfuerint, communicata; statuet per seipsum, num mittere debeat, nec ne; et sic de reliquis circunstantiis; ut ad Dei majorem gloriam convenire judicabit. Erit autem ejus, qui mittitur, officium, nulla ratione se ingerendo ad eundum, vel manendum in hoc loco potius, quàm in illo, plenam ac omnino liberam sui dispositionem Superiori, *qui eum Christi loco regit*, ad ipsius majus obsequium et laudem relinquere. Sic etiam, ut alii maneant alicubi, vel alio se conferant, nemo quoquo modo sine consensu Superioris sui, per quem ille in Domino gubernandus est, curare debet.

2 Quocunque Superior mittet aliquem, eum plenè instruere (*et ordinariè in scriptis*) debebit tam de modo procedendi, quam de mediis, quibus eum uti velit ad finem, quem in animo habet. Per crebram etiam litterarum communicationem, quantum fieri potest, totius successus certior redditus ex eo loco, ubi ipse residet (ut personæ, et negotia exegerint)· consilio, et aliis auxiliis, quæcunque adhiberi possint, providebit, ut majus servitium Deo fiat, magisque commune bonum per personas Societatis juvetur: quod tanto majori cura præstari debebit; quanto negotii qualitas (quod vel grave sit, vel difficile) et personarum, quæ missæ sunt (quod vel consilio, vel instructione indigeant) id magis exigit.

DE LIBERA AD HANC VEL ILLAM PARTEM PROFECTIONE.

CAP. III.

1 QUANVIS eorum sit, qui sub obedientia Societatis vivunt,

se non obtrudere directè vel indirectè ad sui missionem, sive a summo Pontifice, sive a suo Superiore In nomine Domini nostri JESU Christi mittantur: qui tamen ad regionem aliquam magnam (cujusmodi esset India, vel aliæ Provinciæ) missus est, si pars ejus aliqua peculiari limitatione ei assignata non fuerit, potest magis, et minus in hoc, vel in illo loco immorari, aut discurrere quacunque omnibus perpensis (in se, quod ad voluntatem suam attinet, indifferentiam sentiendo) et oratione facta, judicaverit ad Dei gloriam magis expedire. Hinc colligi facile potest; quod, si privatis id licet, primæ et summæ obedientiæ summi Pontificis non repugnando; multo magis in hujusmodi missionibus Superiori ad hanc partem potius, quam ad illam, prout in Domino senserit convenire, eosdem dirigere licebit.

2 Ubicunque quis maneat, si non est ei injunctum, ut medio aliquo limitato utatur, quale esset, legere, vel prædicare, in eo se exercebit ex iis, quibus utitur Societas in sexta parte dictis, et proximo capite dicendis, quod magis convenire judicabit, et contrà, quod ibi devitandum dicitur, ad majus Dei obsequium etiam devitabit.

QUIBUS IN REBUS DOMUS ET COLLEGIA SOCIETATIS PROXIMUM ADJUVENT.

CAP. IV.

1 Quia non solum enititur Societas discurrendo per varia loca, sed etiam in quibusdam continenter residendo (ut videre est in domibus, vel collegiis) proximos juvare: operæ pretium est intellexisse, quibus modis possint animæ in hujusmodi locis juvari; ut eorum pars illa, quæ poterit, ad gloriam Dei exerceatur.

2 Et primo quidem ad proximorum auxilium conferet exemplum totius honestatis ac virtutis Christianæ; ut non minus bonis operibus, imo magis, quam verbis, eis ædificationi esse, quibuscum agitur, curent.

3 Juvatur etiam proximus sanctis desideriis, et orationibus in Dei conspectu pro universa Ecclesia, ac pro iis præsertim, qui majoris sunt momenti, ad ejus universale bonum effusis, ac pro amicis etiam, et bene de nobis meritis viventibus, et vita functis; sive postulent ipsi, sive non postulent; pro adversariis itidem, si qui fuerint, ac pro illis, in quorum auxilium peculiariter ipsi, et reliqui de Societate in variis locis inter Fideles, et Infideles incumbunt; ut Deus omnes ad gratiam suam excipiendam per debilia hujus minimæ Societatis instrumenta disponere dignetur.

4 In Missarum etiam sacrificiis juvare possunt, et aliis divinis officiis, nulla pro eis eleemosyna accepta; sive aliqui ea obtinere curaverint; sive pro sua devotione quisque ea Deo obtulerit. Et quod attinet ad Missas, præter eas, quæ in gratiam Fundatorum dicuntur, unæ, vel duæ, aut plures (pro numero sacerdotum, et *alioqui prout convenerit*) singulis hebdomadis pro benefactoribus vivis, ac defunctis offerentur, Deum ac Dominum nostrum rogando, ut pro illis hoc sanctum sacrificium admittere, et pro infinita ac summa liberalitate sua eam beneficentiam remunerari, qua illi erga Societatem nostram ex divino amore ac reverentia usi sunt, æternis præmiis dignetur.

5 Juvatur etiam proximus in Sacramentorum administratione, ac præcipue in audiendis confessionibus (ad quas aliqui a Superiore, qui eo fungantur officio, sunt designandi) et in sancto Eucharistiæ sacramento, extra Paschæ tamen festum, sua in Ecclesia administrando.

6 Proponatur verbum Dei populo assiduè in Ecclesia in concionibus, lectionibus, et in Christiana doctrina per eos, quos Superior probaverit, et ad tale munus destinaverit, et quidem iis temporibus, et modo, qui eidem ad majorem Dei gloriam et animarum ædificationem expedire videbitur.

7 Potest ad hoc ipsum, quod dictum est extra Ecclesiam Societatis, aliis in Ecclesiis, *vel plateis, vel aliis locis* præstari; quando ei, qui cæteris præest, ad majorem Dei gloriam conferre videbitur.

8 Curabunt etiam privatim proximum piis colloquiis ad meliora promovere tum consilio, et exhortatione ad bona opera, tum etiam tradendis spiritualibus exercitiis.

9 Corporalibus etiam pietatis operibus, quantum spiritualia, quæ majoris sunt momenti, permittent, quantumque vires patientur, incumbent; ut in infirmis juvandis, præcipue in xenodochiis, eos invisendo, et aliquos, qui eis inserviant, mittendo; et dissidentes ad concordiam revocando; sic etiam pauperes, ac in custodiis publicis detentos, quoadejus fieri poterit, per se sublevando, et ut alii sublevent, curando. Metiatur autem oportet Præpositi prudentia (qui majus Dei obsequium ac bonum universale semper ob oculos sibi proponet) quantum in hujusmodi rebus operæ sit ponendum.

10 In Collegiis, et eorum Ecclesiis fiet ex iis, quæ de domibus dicta sunt, quod fieri poterit; prout opportunum fuerit, juxta Superioris (ut dictum est) arbitrium.

11 *Qui talento præditus ad scribendos libros communi bono utiles, eos conscriberet, in lucem, edere non debet, nisi prius Præpositus Generalis eos videat, et aliorum etiam judicio et censuræ subjiciat; ut, si ad ædificationem fore videbuntur, et non aliter in publicum prodeant.*

12 De iis, quæ ad officia domestica et res alias particulares pertinent, in regulis domorum dicetur; nec ulterius circa missiones, vel divisionem eorum, qui de Societate sunt, per vineam Domini nostri JESU Christi progredi necesse erit.

OCTAVA PARS;

de iis, quæ conferunt ad eorum, qui dispersi sunt, cum suo capite, et inter se mutuam unionem.

DE IIS, QUÆ JUVANT AD UNIONEM ANIMORUM.

CAP. I.

1 QUO difficilius est, membra hujus Congregationis cum suo capite et inter se invicem uniri, quòd tàm sejuncta in diversis mundi partibus inter fideles, et infideles sint; eo impensius, quæ juvant ad unionem, quærenda sunt: quandoquidem nec conservari nec regi, nec (quod inde sequitur) finem, ad quem tendit Societas ad majorem Dei gloriam, consequi potest; si inter se et cum capite suo membra ejus unita non fuerint. Dicetur ergo de iis, quæ conferunt ad animorum unionem; deinde de iis, quæ ad unionem personalem in Congregationibus vel conventibus fieri solitam pertinent. Et quidem circa animorum unionem, quædam ex parte sub-

ditorum, quædam ex parte Superiorum, quædam ex utrorumque profecta juvabunt.

2 Ex parte subditorum juverit magnam turbam hominum ad professionem non admitti; nec quoscunque, sed *selectos homines* etiam inter Coadjutores formatos, aut Scholasticos retineri. Multitudo enim magna eorum, qui vitia sua non bene domuerint; ut ordinem non ferre, ita nec unionem potest, quæ in Christo Domino nostro tam necessaria est, ut bonus status, ac procedendi modus hujus Societatis conservetur.

3 Et quia hujusmodi unio magna ex parte per *obedientiæ vinculum* conficitur; hæc semper in suo vigore conservanda est: Et qui foras ad laborandum in agro dominico ex domibus mittuntur, quoadejus fieri potest, in eadem sint exercitati: et hac in virtute, qui primas in Societate tenent, bono sui exemplo aliis præluceant, et uniti omnino cum suo Superiore, promptè, humiliter, et devotè ei obediendo, persistant. Qui autem tam egregium sui specimen in obedientia non dedisset, certè ei adjungi deberet socius, qui in ea magis esset conspicuus. Nam ut plurimùm socius, qui in obedientia magis profecit, eum, qui minus in ea profecisset, cum divino favore in eadem juvabit. Et alioqui, quanvis ad hunc scopum non tenderetur, ei, qui cum alioquo munere gubernandi mittetur, collateralis socius (si Superiori videbitur, quòd sic melius commisso muneri satisfaciet) adjungi poterit: qui sic se geret cum eo, qui aliis præest, et ille invicem cum hoc; ut obedientia ac reverentia subditorum debilior erga Superiorem non reddatur: sed ille potius verum ac fidelem adjutorem et sublevatorem erga suam personam et aliorum, qui suæ fidei commissi sunt, sibi datum esse experiatur.

4 Ad eandem obedientiæ virtutem ordo bene observatus

inter ipsos Superiores, quorum alii aliis subduntur, et inferiorum erga illos pertinet, ita, ut singuli, qui in aliqua domo vel Collegio versantur, ad suum Præpositum localem, seu Rectorem recurrant, et per eum in omnibus regi se sinant. Eis autem, qui per provinciam aliquam variis in locis disjuncti manent, ad Provincialem Præpositum, vel alium localem viciniorem erit recurrendum; prout eis injunctum fuerit. Omnes vero Præpositi locales, vel Rectores crebra communicatione cum Provinciali utantur, et juxta ejus arbitrium in omnibus se gerant. Eodem modo Præpositi Provinciales cum Generali se habebunt. Sic enim, subordinatione conservata, unio, quæ in ea quam maximè consistit, aspirante gratia Dei, conservabitur.

5 Siquis divisionis vel dissensionis eorum, qui unà vivunt, inter se, vel cum suo capite autor esse cerneretur; diligentissimè ab ea Congregatione velut pestis, quæ eam potest summopere inficere, si præsens remedium non adhibeatur, separandus est.

6 Ex parte Præpositi Generalis, quæ ad hanc unionem animorum conferent, sunt eæ dotes, quibus (ut in nona parte dicetur) eum exornari oportet; quibus cum præditus fuerit, erga omnia membra Societatis suo fungetur officio, capitis videlicet, a quo in illam influxus ad præfixum ipsi finem necessarius descendat: et sic a Generali Præposito, ut a capite, universa facultas Provincialium egrediatur, ac per eos ad Locales, per hos autem ad singulares personas descendat: sic etiam ab eodem capite (vel certè eo suam facultatem communicante, et rem approbante) missiones procedant. De communicatione gratiarum Societatis tantundem sit dictum. Quo enim magis inferiores a suis Superioribus pendebunt; eo melius amor obedientiæ atque unio inter eos retinebitur.

7 Et ut locus magis conveniat ad communicationem capitis cum suis membris; conferre plurimum potest, ut Præpositus Generalis magna ex parte Romæ resideat, ubi cum aliis omnibus locis Societatis faciliori utetur commertio. Provinciales itidem in iis locis diutius versabuntur, unde cum inferioribus, et cum superiori Præposito commoda fuerit communicatio, quantum in Domino id effici poterit.

8 Præcipuum utriusque partis vinculum ad membrorum inter se et cum capite suo unionem amor est Dei ac Domini nostri JESU Christi, cum cujus divina ac summa bonitate si Superior et inferiores valde uniti fuerint, perfacile inter seipsos unientur; idque per eundem illum amorem fiet, qui a Deo descendens ad omnes proximos ac peculiari ratione ad corpus Societatis pertinget. Charitas itaque, et, ut in universum dicatur, omnis probitas ac virtus, qua juxta spiritum Dei procedatur, ad unionem ex utraque parte juvabit, et, (quod inde sequitur) omnis rerum temporalium contemptus, in quibus sui ipsius amor, gravissimus hujus unionis ac boni universalis hostis, errare solet. Multum etiam conferet consensio tum in interioribus; ut est doctrina, judicia, ac voluntates, quoadejus fieri poterit; tum etiam in exterioribus; ut est vestitus, ceremoniæ missæ, et reliqua, quantum personarum, et locorum, et cæterorum varietas permittet.

9 Magnopere etiam juverit litterarum ultro citroque missarum inter inferiores et Superiores frequens commertium, et crebrò alios de aliis certiores fieri ac audire quæ ex variis locis ad ædificationem, et eorum, quæ geruntur, cognitionem, afferuntur; cujus rei Superioribus, ac præcipue Generali, et Provincialibus cura erit,

eo constituto ordine, ut quovis in loco, quæ ad mutuam consolationem et ædificationem in Domino faciunt, ex aliis sciri possint.

QUIBUS IN CASIBUS CONGREGATIO GENERALIS FIERI DEBEAT.

CAP. II.

1 Ad unionem personalem ut veniamus, quæ in Congregationibus Societatis fit; considerandum est, quibus in casibus, qui, et per quem, ac itidem, quo in loco, quo tempore, et modo debeant congregari, et id definiri, de quo in Congregationibus agetur. Et ut declaretur primo loco, quibus in casibus Congregatio, et Conventus generalis fiat; illud in primis suppositum est: quod non videtur in Domino in præsentiarum expedire, ut certis temporibus aut crebrò fiat. Quoniam Præpositus Generalis adjutus communicatione, quam cum universa Societate habet, et eorum opera, qui cum ipso degunt, hoc laboris et distractionis universæ Societati, quantum fieri poterit, adimet. Aliquando tamen congregari, omnino erit necessarium; ut, cum erit de electione Præpositi Generalis agendum, sive eligendus sit, qui in demortui locum succedat, sive qui subrogetur alteri Præposito, quem cedere officio propter aliquam causam ex iis, quæ postea dicentur, conveniat.

2 Altera causa est, cùm deliberari oportebit de rebus perpetuis ac magni momenti, quales essent (verbi gratia) Collegia vel domos dissolvere, aut aliò transferre, vel res admodum difficiles ad universam Societatem spectantes, vel eam rationem procedendi in illa, quæ ad implendam

Dei voluntatem commodissima videatur, explicare et constituere.

QUI DEBEANT CONGREGARI.

CAP. III.

1 Non omnes, qui sub Obedientia Societatis vivunt, nec Scholastici approbati, verùm Professi duntaxat, et præterea Coadjutores aliqui, si ita expedire in Domino videretur, sunt ad Congregationem generalem convocandi; et quidem ex his non nisi commodè venire queant. Non itaque infirmi ac valetudinarii, nec qui in regionibus remotissimis agunt, ut in Indiis; sed nec illi, qui præmanibus negotia habent magni momenti, quæ absque gravi incommodo, deseri non possunt, convenient. Pendebit autem hoc ex judicio Præpositi Generalis, si is conventum indixerit, vel eorum, qui congregati in singulis Provinciis fuerint, ut venturos ad generalem conventum eligant. Verùm ut certa aliqua ratio in hac congregatione cogenda præscribatur; Cùm conventus celebrabitur ad eligendum Generalem, aut ad deliberandum de iis, quæ ad Generalem ipsum spectant; terni ex singulis Provinciis veniant, Provincialis videlicet Præpositus cum duobus aliis, qui fuerint ad hoc negotium in Congregatione provinciali electi: quæ quidem Congregatio in singulis Provinciis ante generalem ad hunc finem cogetur. Convenient autem et suffragii jus habebunt in ea Professi omnes Provinciæ, qui interesse poterunt, Præpositi Domorum atque Collegiorum, Rectores, ac Procuratores, vel ii, quos tanquam vicarios illi suo nomine miserint. Cùm conventus ad res alias indiceretur; Præpositus Provincialis sine congregatione

Provinciæ duos ex ea eligere poterit pro arbitrio Præpositi Generalis; cujus erit pro occurrentium causarum ratione constituere, num conventus Provincialis hujusmodi ad duorum illorum electionem sit cogendus, an Provincialis sine conventu eos debent eligere, prout ei videbitur in Domino expedire. His tribus suas vices tota Provincia committet, et quicquid a conventu generali, cui ipsi interfuerint, constitutum fuerit, ratum habebit. Quòd si præter duos electos, quosdam alios Præpositus Generalis designaret, vel Præpositus Provincialis adducendos judicaret; eadem erit horum, et aliorum ratio. Sed si Provincialis præter tres, aliquos eligerit; plures, quàm duos, adjicere non poterit, ita, ut ad summum quinque ex una Provincia veniant.

2 Ex Professis, qui Congregationi intererunt, unusquisque suffragium unicum, solus Generalis duo habebit. Sed si numerus par esset, Provincialis reliquis præferetur: et si inter ipsos Provinciales esset paritas; pars illa, in quam Præpositus Generalis, vel (si is e vivis excessisset) ipsius Vicarius inclinabit, esset præferenda. Ut enim illis magis est necessarium divinæ gratiæ auxilium propter munus, quod gerunt; ita sperandum est, Deum ac Dominum nostrum uberius id illis, ut sentiant et dicant quæ ad ipsius gloriam faciant, largiturum.

AD QUEM SPECTET CONGREGATIONEM GENERALEM INDICERE.

CAP. IV.

1 Cùm ad eligendum novum Præpositum, priore vita functo, conventura est Societas: unus ex Professis, quem suum in hac parte Vicarium ante mortem Præpositus nominaverit, alios de summa rei certiores faciendos cura-

bit. Hic autem Vicarius (ut plurimùm) unus ex iis erit, qui adesse Præposito, et ipsum juvare soliti sunt, vel certè ex iis, qui proximè degunt. Hujus officium erit, Societatem ad electionem Præpositi faciendam, præscripto tempore, et loco, quo convenire oporteat, convocare.

2 Quando non ad electionem congregatur Societas; in aliis eventibus Præpositus Generalis eam convocabit, præter quam in illis, qui in nona parte exprimentur: et non congregabit frequenter Societatem, ut dictum est; nisi rerum agendarum necessitas urgeret. Sed cùm generalis Congregatio ad electionem Præpositi convocata eum jam elegerit; deinde de rebus aliis gravioribus, quam ut a Generali et iis, qui cum ipso agunt, decidi debeant, tractari poterit.

DE LOCO, TEMPORE, ET MÓDO CONGREGANDI.

CAP. V.

1 Locus, quo conveniet Societas ad Generalis electionem, videtur ordinariè curia summi Pontificis esse debere, ubi plurimùm erit ipsius Generalis residentia; nisi Societas ex composito conveniendum esse in alium locum, qui commodior omnibus futurus esset, statueret: ut si quis in confinio diversarum Provinciarum, in quibus manet Societas, esset constitutus, vel alius, qui magis accommodus videretur. Si Præpositus Generalis est, qui Societatem ad alia negotia congregat: ejus erit, eligere ac designare locum, quem in Domino aptiorem judicaverit.

2 At spatium temporis, quod cogendæ Societati tribuetur, ubi de electione Generalis agendum est, quinque aut

sex mensium erit a tempore, quo litteræ, quæ de hac re commonefacient, scriptæ fuerint. Prorogari tamen id tempus poterit; cùm necessitas postulaverit. Cum vero alias ob causas fuerit congreganda, Generalis Præpositus pro suo arbitratu tempus designabit.

3 Modus in congreganda Societate servandus hic erit; ut ille, cujus hoc est munus, confestim variis viis Provinciales, et siqui ex Professis sigillatim convocandi essent, adscripta (quantum sat esse ipsi videbitur) causa, loco, et tempore, conventus habendi, certiores faciat, admonens quoque, ut ubique missæ celebrentur, et orationes fiant pro felici Præpositi electione. Unusquisque autem Provincialium (si ipsi soli eligendi potestatem non habuerint) Professos, qui in ipsius provincia versantur, Rectores quoque, et locales Præpositos, qui venire sine magno incommodo possint, convocabit. Ubi vero ad Congregationem provincialem convenerint, eligent pluribus suffragiis (Provincialis sententia pro duobus suffragiis numerata) eos, qui ad generalem Conventum mittantur; qui esse ii debebunt, quos magis expediat ei conventui interesse, et quorum absentia minus detrimenti Provinciæ sit allatura. Ipsi verò, quàm primùm poterunt, ad constitutum locum, relictis in suis Provinciis Vicariis, et rebus omnibus bene compositis, proficiscentur.

4 Curabunt præterea Superiores, ut omnes, qui sub obedientia Societatis vivunt, quotidie in orationibus et in missarum sacrificiis plurimùm Domino commendent eos, qui ad generalem Congregationem se conferunt; et simul, ut, quidquid in ea transigetur, ad majus obsequium, et laudem, et gloriam, divini nominis cedat.

DE MODO DELIBERATIONIS, CUM DE ELECTIONE GENERALIS AGITUR.

CAP. VI.

1 Si conventus indictus est ad novi Præpositi, qui in demortui locum succedat, electionem; simul atque omnes convenerint, Vicarius Generalis quatuor dies ante Præpositi futuri electionem de eadem omnes alloquatur, horteturque ad eam, prout ad majus Dei obsequium, et bonam Societatis gubernationem convenit, faciendam: et præter hunc diem, tres sequentes habebunt, ut se Deo commendent, meliusque considerent, quisnam ex universa Societate ad hujusmodi curam maximè idoneus sit futurus; et eo tempore certiores reddi de iis, quæ ad rem pertinent, ab illis, qui bene poterunt referre, curent: donec tamen ingrediantur locum electionis, et in eum includantur, non definiant apud se, quem sint electuri.

2 Hoc medio tempore unusquisque sub pœna excommunicationis latæ sententiæ teneatur Vicario manifestare, vel alicui ex antiquioribus Professis (qui cum Vicario conferet) si sciret aliquem hoc munus affectasse, vel etiam tunc affectare, directè aut indirectè id procurando, vel signo aliquo id declarando. Qui autem de ambitione hujusmodi convictus esset, activo et passivo suffragio privetur, ut qui nec ad eligendum alium, nec, ut ipse elegatur, sit idoneus; unde nec in eam Congregationem, nec in aliam unquam admitti possit.

3 Ipso die electionis, qui hos tres dies consequetur, celebret aliquis missam de Spiritu sancto, quam omnes audiant, ac in eadem sanctissimum Christi corpus sumant.

4 Postmodum ad campanæ pulsum, qui suffragium habent,

ad locum Congregationis vocentur; et unus eorum concionem habeat, qua in genere (nullo dato signo quo particularis aliqua persona significetur) ad electionem ejus Præpositi, qui ad majus Dei obsequium conveniat, exhortetur; Et postquam hymnum illum simul dixerint, Veni Creator Spiritus; in prædictum locum Congregationis ab aliquo ex Præpositis, vel Rectoribus, vel aliquo quopiam de Societate, cui id officii in domo Congregationis commissum fuerit, includantur, ita, ut nec inde egredi, nec eis aliquid ad victum, præter panem et aquam, dari possit; donec Præpositum Generalem elegerint.

5 *Quod si omnes communi inspiratione, non expectato ordine suffragiorum, quempiam eligerent; ille sit Præpositus Generalis. Omnem enim ordinem, et eligendi formulam Spiritus sanctus, qui ad hujusmodi electionem movet facilè supplet.*

6 Quando eo modo non peragetur electio; formula, quæ sequitur, erit observanda. In primis quisque seorsum orabit Deum, et, cum nullo alio loquendo, in Creatoris sui ac Domini conspectu ex iis, quæ prius intellexit, apud se statuet, quem sit electurus; et in charta scribet nomen personæ, quam eligit in Præpositum Generalem, et suum subscribet; et ad hoc spatium unius horæ ad summum præfigatur: deinde ad sedes suas omnes conveniant: Et Vicarius cum Secretario ad hoc ipsum inter Professos electo, et alio tertio, qui eis assistat, exurgens a sede protestetur nolle se admittere quemquam, nec excludere, quem non debeat. Det autem omnibus absolutionem generalem ab omnibus censuris ad hunc canonicæ electionis effectum: Postmodum, invocata Spiritus sancti gratia, accedat cum duobus sociis ad mensam in medio positam; et ipsimet tres prædicti mutuò suffragia sua

alius ab alio petant: et juret unusquisque prius, quam det, quòd eum nominat, quem sensit in Domino ad hoc munus magis idoneus; et suffragia in manibus Secretarii simul serventur; deinde a quolibet eorum, qui in Congregatione sunt, seorsum, sed tamen coram aliis proprium suffragium scripto contentum postulent, quod prævio juramento eisdem dabit unusquisque. Deinde in medio omnium Secretarius suffragia, electum solummodo nominando, promulgabit; ac demum uno suffragiorum numero cum alio collato, qui plus, quam mediam partem suffragiorum omnium habuerit, sit præpositus Generalis: et ita qui primus eum nominavit, vel Vicarius percontetur alios, an suum consensum ei præstent, quem major pars elegit; et, utcunque respondeant, formabit Decretum electionis, dicendo; In nomine patris, et filii, et spiritus sancti; EGO N. nomine meo, et omnium idem sentientium eligo N. in Præpositum Generalem Societatis JESU. Quo peracto statim omnes ad reverentiam ei exhibendam accedant, et *flexo utroque genu manum ejus osculentur.* Qui vero electus fuerit, nec electionem, nec exhibitam reverentiam (cùm recordari debeat, cujus nomine eam admittat) recusare debet. Postremò simul omnes dicant, Te Deum laudamus.

7 Si non fuerit, qui amplius, quàm mediam partem suffragiorum habeat; alia ratio, scilicet compromissionis ineatur, electis inter omnes tribus, aut quinque electoribus (qui nimirum ad id munus plura habuerint suffragia) et quo major horum trium vel quinque pars inclinaverit, ille sit Præpositus Generalis, et promulgetur; eique reverentia exhibeatur, et Deo nostro gratiæ agantur, et superius dictum est.

8 Post promulgationem nulli integrum erit, suffragium

suum mutare, nec peracta electione aliam tentare: et observet, quæ dicta sunt, qui dissidii ac ruinæ Societatis author haberi, et in pœnam excommunicationis latæ sententiæ incidere, aliasque graves censuras pro arbitrio Societatis (cui unio, et concordia omnimoda ad Dei gloriam convenit) subire nolit.

DE MODO IN DELIBERATIONIBUS TENENDO, QUANDO IN CONGREGATIONE GENERALI NON DE ELECTIONE PRÆPOSITI, SED ALIIS DE REBUS AGITUR.

CAP. VII.

1 Cùm in Congregatione non de electione Præpositi, sed aliis de rebus gravibus, et ad statum Societatis pertinentibus agitur; inclusio necessaria non erit: licet sit curandum, ut, quam expeditissimè fieri poterit, quæ tractanda sunt, absolvantur. Sed quia ex prima et summa Sapientia descendat oportet lux ea, qua dijudicari possit, quid statuere conveniat; in primis Missarum sacrificia offerentur; fietque oratio in loco Congregationis, et aliis partibus Societatis per totum illud tempus, quo congregantur, et quo tractantur res in eo Conventu definiendæ, ad gratiam impetrandam; ut omnia ad majorem Dei gloriam constituantur.

2 Deinde semel aut sæpius omnibus congregatis, Præpositus Generalis, deinde Provinciales, Rectores, aliique ad Congregationem vocati, quæ eis tractanda videbuntur, rationesque eorum, quæ sentiunt, postquam diligenter omnia consideraverint, ac Deo et Domino nostro commendaverint, coram omnibus breviter proponent; Et postquam dixerint sententiam suam, ejus summam scrip-

tam in medio relinquent; ut siqui velint, eam legant, et quod ea de re sentiunt, in sequenti Congregatione dicant.

3 Rebus agitatis hinc inde in una, vel pluribus Congregationibus, si nihil manifestè in alteram partem constitui videretur; communi omnium, vel ferè omnium assensu quatuor, qui definiant, ex eis, qui intersunt conventui, et in eo jus habent suffragii, plurium sententiis (quibus alii se stare velle promittant) eligantur, qui quoties opus fuerit, cum Præposito Generali congregati omnia ea, de quibus agitur, decîdent. Quòd si omnes ejusdem sententiæ non fuerint; quo verget major pars, id præferendum, et a tota Congregatione ut *de manu Domini* admittendum erit.

4 Si Præpositus Generalis, non erit ea habitudine corporis, ut possit rebus omnibus tractandis interesse; posset alium suo loco substituere; et sic sigillatim, omnibus rebus constitutis, prout majori parti visum fuerit, quod decretum est, scribetur, et in plena Congregatione legetur; et, si etiam tunc alicui visum fuerit, quid ea in re sentiat, dicere ei licebit; sed omnia tandem arbitrio Præpositi cum Definitoribus reliquentur.

5 Consideratis denuo illis, quæ discussa sunt, et modo jam dicto rursum constitutis, Secretarius in libro ad id destinato ea postmodum promulganda scribet.

NONA PARS;

de iis, quæ ad caput Societatis, et gubernationem ab eo descendentem pertinent.

QUOD PRÆPOSITUM GENERALEM, ET QUIDEM PERPETUUM, DUM VIXERIT, ESSE OPORTEAT.

CAP. I.

1 UT in omnibus Rebuspub. vel Congregationibus bene constitutis, præter eos, qui ad fines particulares in eis tendunt, necesse est, esse aliquem, vel etiam plures, qui boni universalis curam habeant, et, ut ad proprium finem, ad id tendant: sic etiam in hac Societate, præter eos, qui particularibus domibus, Collegiis, et Provinciis etiam, in quibus hujusmodi sunt domus, vel Collegia, præsunt, necesse est esse aliquem, qui universæ Societatis curam habeat; qui hunc sibi finem constituat, ut bene gubernetur, conservetur, et augeatur totum Societatis corpus; et hic est Præpositus Generalis; qui cum duobus modis eligi posset, scilicet, ut ad tempus aliquod definitum, vel ut quandiu vivet, Societati præsit: propterea quod experientia, et in gubernando exercitatio, et hominum particularium notitia, et erga eosdem authoritas confert magnopere, ut bene hoc munus obeat; ad vitam, et non ad tempus aliquod præscriptum erit eligendus. Accedet autem ad cætera hoc commodi ex eo, ut Societas in rebus magni momenti ad

Dei gloriam satis fere semper occupata, universalibus his conventibus minus laboris et distractionis patiatur.

QUALIS ESSE DEBEAT PRÆPOSITUS GENERALIS.

CAP. II.

1 Inter dotes varias, quibus ornari Præpositum Generalem, optandum est, omnium prima hæc erit; *ut cum Deo ac Domino nostro quàm maximè conjunctus, et familiaris tam in oratione, quàm in omnibus suis actionibus sit;* ut eo uberius ab ipso, ut boni totius fonte, universo corpori Societatis abundantem donorum, ac gratiarum ejus participationem, ac multum valoris, et efficaciæ omnibus illis rationibus, quibus ad animarum auxilium utetur, impetret.

2 Secunda, ut vir sit, cujus in omni virtutum genere exemplum reliquos de Societate juvet; ac præcipuè in eo splendor charitatis erga omnes proximos, et in primis erga Societatem, ac veræ humilitatis, quæ Deo et hominibus amabilem eum reddant, sit conspicuus.

3 Liber etiam ab omnibus inordinatis affectionibus, per gratiam Dei edomitis et mortificatis, sit oportet; ne interius judicium rationis perturbent, et ut exterius tam sit compositus, et in loquendo præsertim tam circunspectus, ut in eo nihil, ne verbum quidem, notari possit, quod non ad ædificationem sive eorum, qui de Societate sunt (quibus speculi, et exemplaris loco esse debet) sive externorum faciat.

4 Nihilominus eo modo didicerit rectitudinem, ac severitatem necessariam cum benignitate et mansuetudine miscere, ut nec se flecti sinat ab eo, quod Deo ac Domino nostro gratius fore judicaverit: et tamen filiis

suis, ut convenit, compati noverit, eo modo se gerendo, ut etiam qui reprehenduntur, vel corriguntur, quanvis secundum inferiorem hominem, quod agitur, displiceat, agnoscant nihilominus, quòd recte in Domino, et cum charitate ille suum officium faciat.

5 Animi etiam magnitudo ac fortitudo est ei pernecessaria ad infirmitatem multorum ferendam, et res magnas in divino servitio aggrediendas, in eisque constanter, quando id convenit, perseverandum; non propter contradictiones (licet à magnis, et potentibus excitatas) animum despondendo, nec ab eo, quod ratio, et divinum obsequium postulat, ullis eorum precibus, aut minis separari se sinendo; ut omnibus demum casibus, qui incidere possunt, sit superior; nec prosperis efferri, nec adversis dejici animo sese permittat, paratissimus, cùm opus esset, ad mortem pro Societatis bono in obsequium Jesu Christi Dei ac Domini nostri subeundam.

6 Tertia est, ut præclaro intellectus, ac judicii dono polleat; ut nec in rebus ad speculationem, nec ad praxim pertinentibus, quæ occurrerint, hoc talento sit destitutus. Et quanvis doctrina valde ei necessaria sit, qui tam multis viris eruditis est præfuturus; magis tamen est necessaria prudentia, et in rebus spiritualibus et internis exercitatio ad varios spiritus discernendos, ad consilium ac remedium tam multis, qui necessitatibus spiritualibus laborabunt, adhibendum.

Discretionis etiam donum in rebus externis, ac modo res tam varias tractandi, et cum tam diversis hominum generibus in ipsa Societate, et extra illam agendi summopere erit ei necessarium.

7 Quarta et in primis necessaria ad res conficiendas est vigilantia, et sollicitudo ad eas incipiendas, et strenuitas

ad easdem ad finem et perfectionem suam perducendas; ut nec incuria, nec remissione animi inchoatæ et imperfectæ relinquantur.

8 Quinta ad corpus pertinet; in quo, quod ad sanitatem, speciem externam, et ætatem attinet, habenda est ratio hinc quidem decentiæ et authoritatis, inde verò virium corporis, quas ejus munus exigit; ut in eo fungi officio suo ad Dei ac Domini nostri gloriam possit.

9 Sexta circa res externas est, inter quas, quæ magis ad ædificationem et Dei obsequium in eo officio conferunt, præferri debent. Hujusmodi esse solent, siquis magnæ sit existimationis, ac celebris nominis: et demum quæ ex cæteris ad authoritatem cum externis et cum iis, qui de Societate sunt, adjuvant.

10 Denique ex eorum numero esse debet Præpositus Generalis, qui in omni virtutum ornatu clarissimi, et de Societate optimè meriti, et diu in eadem tales esse perspecti sunt. Et si aliquæ ex dotibus superius dictis deessent; certè non desit eximia probitas, et amor erga Societatem ac judicium bonum, quod etiam idonea doctrina comitetur. In reliquis enim per eos, qui ad ejus auxilium destinandi sunt (de quibus inferius dicetur) cum auxilio et favore divino multa suppleri poterunt.

DE POTESTATE PRÆPOSITI GENERALIS ERGA SOCIETATEM, AC DE OFFICIO EJUS.

CAP. III.

1 Ut bene gubernetur Societas; expedire in primis duximus, ut Præpositus Generalis omnem habeat potestatem in Societatem ad ædificationem: quæ potestas (unde Præpositi officium cognoscitur) hæc erit; primùm Præpositus Generalis per se, et per alios admittere in domi-

bus, vel Collegiis, vel ubicunque libeat, poterit eos, qui ad institutum Societatis ei idonei videbuntur; sive ad probationem, sive ad professionem, sive in Coadjutores formatos, vel Scholasticos approbatos admittendos censeat. Poterit etiam eosdem dimittere, et a Societate removere.

2 Ejusdem erit, quos mittendos judicaverit, et quòcunque volet, ad studia litterarum mittere. Poterit et eosdem revocare ante, et post absoluta studia, ac transferre ab uno in alium locum, prout ad ipsorum particulare, vel ad universale bonum Societatis magis convenire in Domino existimabit.

3 Totam habebit superintendentiam, et gubernationem Collegiorum; quod ad Scholasticos, et Præceptores, et Officiales attinet; inter quos primas tenent Rectores; quos constituere, ac removere poterit, eamque facultatem eisdem communicare, quam senserit in Domino convenire; et per hujusmodi Rectores administrationem Collegiorum exercebit in iis, quæ ad ædificia, et temporalia ipsorum bona in Scholasticorum usum comparata pertinent; ut in litteris Apostolicis continetur.

4 Curabit etiam, ut illi rationem officii sui eo modo, qui convenire maximè videbitur, reddant. Et quod de Collegiis dicitur, de Universitatibus Societatis ejus curæ commissis dictum intelligatur. Res enim earum, quæ ad vitæ ac doctrinæ institutionem pertinent, administrare, Præpositi Generalis munus erit; quod per Ministros a se juxta Constitutiones constitutos exercebit.

5 Erit item penes Præpositum Generalem omnis facultas agendi quosvis contractus emptionum aut venditionum quorumlibet bonorum temporalium mobilium tam Domorum, quam Collegiorum Societatis, et imponendi, ac redimendi quoslibet census super bonis stabilibus ipso-

rum Collegiorum in eorundem utilitatem ac usum ea conditione, ut integrum sit hac se obligatione exuere, restituendo pecuniam, quæ data fuerit. Alienare autem, aut omnino dissolvere Collegia vel Domos jam erectas Societatis sine generali ejus congregatione Præpositus Generalis non poterit.

6 De iis verò, quæ Societati ita relinquuntur, ut ipsa pro suo arbitratu ea disponat (sive bona stabilia illa sint, ut domus aliqua, vel prædium non alicui certo Collegio ab eo, qui relinquit, determinatè applicatum vel annexum; sive mobilia, cujusmodi sunt pecunia, triticum, et quævis alia mobilia, idem Generalis disponere poterit aut vendendo, aut retinendo, aut huic vel illi loco id, quod ei videbitur, applicando, prout ad majorem Dei gloriam senserit expedire.

7 Et Præpositi Provinciales, aut locales, et Rectores, et Commissarii eam partem hujus facultatis habebunt, quam ipsis Generalis communicaverit. Neque vero collegiales ad hujusmodi actus collegialiter erunt congregandi.

8 Sicut ad Generalem pertinet curare, ut Societatis Constitutiones ubique observentur; ita ad eundem pertinebit, *in iis, quæ accidunt, ubi dispensatione opus est, habita ratione personarum, locorum, temporum, et aliarum circunstantiarum, dispensare:* quod munus ea cum prudentia, quam *lux æterna* communicaverit, finem earundem Constitutionum intuendo, qui alius non est, quam majus Dei obsequium, et eorum bonum, qui hoc vivendi institutum sequuntur, præstabit. Idque tam de *experimentis eorum,* qui in probationibus versantur, quàm de aliis rebus, in quibus eam fuisse mentem eorum, qui Constitutiones condiderunt, ad gloriam Dei ac Domini nostri judicabitur, dictum sit.

9 Idem Generalis in missionibus omnem habebit potestatem; eis tamen nulla ratione repugnando, quæ a sede Apostolica (ut in septima parte dicitur) proficiscuntur. Mittere ergo poterit omnes sibi subditos, sive professionem emiserint, sive non emiserint, (quos mittendos judicaverit) ad quaslibet mundi partes ad quodvis tempus vel definitum, vel indefinitum, prout ei videbitur, *ad quanvis actionem* ex iis, quibus uti ad proximorum auxilium Societas solet *exercendam.* Poterit etiam missos revocare, et *in omnibus* denique, ut ad majorem Dei gloriam fore senserit, *procedere.* Idem, cum talenta hominibus Societatis nostræ donata cognoscat, officia Prædicatorum, Lectorum, et Confessariorum distribuet. De aliis officiis tantundem intelligatur: et quemlibet eo in munere, quod convenientius ad divinum obsequium, et salutem animarum obiturus in Domino videbitur, constituet.

10 Ejus erit, uti facultatibus a Sede Apostolica Societati concessis, et eam partem illarum unicuique inferiorum communicare, quam in ipso bene collocatam ad finem divini obsequii nobis præfixum existimaverit. Ejusdem erit, revocare eas, vel contrahere, ad eandem regulam divini beneplàciti omnia exigendo.

11 Ejusdem Generalis officium erit, correctionibus uti, ac pœnitentias, quæ ad satisfactionem quoruncunque defectuum convenire videbuntur, habita ratione personarum, et aliarum circunstantiarum, injungere: quarum consideratio ejus charitati cum prudentia conjuncta, qua ad Dei gloriam utetur, committitur.

12 Ejusdem erit, convocare Societatem ad generalem conventum (quando aliis de rebus, quam de electione Præpositi est agendum) et præcipere, ut provincialis etiam congregatio convocetur, cùm expedire judicaverit, et

moderari eos, qui convenerint, ac suo tempore, iis absolutis, quæ tractanda erant, dimittere.

13 Sine ejus facultate et approbatione nullus possit dignitatem ullam extra Societatem admittere; nec ille facultatem hujusmodi dabit, nec id approbabit, si sedis Apostolicæ obedientia ipsum non compelleret.

14 Constituat idem, ut dictum est, suo arbitrio Rectores Collegiorum et Universitatum, ac Præpositos locales domorum, quos aptiores fore judicaverit, Provinciales itidem Præpositos ad triennium ut plurimùm; *(quanvis et contrahi, et prorogari etiam id spatium temporis possit, quando ad majorem Dei ac Domini nostri gloriam id fore videbitur).* Quibus etiam eam potestatem communicabit, quam duxerit, communicandam.

15 Poterit etiam revocare, restringere, et etiam augere, et administrationis rationem ab eis exigere. Quod si Provinciali facultatem constituendi Præpositos locales, et Rectores communicaverit; ejusdem Generalis erit, eosdem confirmare, vel removere.

16 Idem officiales reliquos ad gubernationem necessarios, ut Procuratorem generalem, et Secretarium Societatis constituet, eam illis facultatem, quam pro negotiorum ac personarum ratione convenire in Domino judicabit, communicando.

17 Idem poterit non expectata generali congregatione Domos, Collegia, Universitates Societati oblatas accipere, et in Fundatores cum privilegiis in quarta parte dictis eos, quos in Domino admittendos duxerit, admittere, et Lectores, Sacerdotes, et alia, quæ occurrerint, providere. Erit tamen ei curandum, ut cum hujusmodi conditionibus admittat, ex quibus Societas *commoditatem* ad propositum sibi divini obsequii finem, *et non detrimentum* sentiat. Sed si experimento compertum esset,

gravari magis, quàm juvari Societatem, nec Præpositus Generalis de remedio prospiceret; in primo generali Societatis conventu, utrum hujusmodi Domus, Collegium, vel Universitas relinqui, an teneri cum tali onere expediat, agi poterit.

18 Transferre, vel dissolvere Domos, vel Collegia jam erecta, aut in usum Societatis professæ redditus eorum convertere Præpositus Generalis, ut in quarta parte dictum est, non poterit.

19 *Cognoscat,* quoadejus fieri poterit, *conscientias eorum, qui sub ejus obedientia sunt,* ac præcipue Præpositorum Provincialium, et aliorum, quibus munera majoris momenti committit.

20 Generatim loquendo, in rebus omnibus, quæ ad propositum Societati finem perfectionis et auxilii proximorum ad gloriam Dei faciunt, omnibus præcipere in obedientiæ virtute possit; Et quanvis aliis inferioribus Præpositis, vel Visitatoribus, vel Commissariis suam facultatem communicet; poterit tamen approbare, vel rescindere quod illi fecerint, et in omnibus quod videbitur, constituere: et semper ei obedientiam ac reverentiam *(ut qui Christi vices gerit)* præstari oportebit.

DE FACULTATE, VEL PROVIDENTIA SOCIETATIS ERGA PRÆPOSITUM GENERALEM.

CAP. IV.

1 FACULTAS, vel providentia Societatis erga Præpositum, habita semper ratione boni universalis, ac majoris ædificationis, sex in rebus, quæ ad Dei gloriam juvare possunt, consistit.

2 Prima ad res externas pertinet vestitus, victus, et expensarum quarumlibet ad personam Præpositi spectantium;

quæ omnia vel augere, vel imminuere poterit Societas; prout Præpositum ipsum ac se decere, et Deo gratius fore judicabit. Et huic Societatis ordinationi Præpositum acquiescere oportebit.

3 Secunda ad corporis curam pertinet, ne in laboribus, vel rigore nimio mensuram excedat. Qua etiam in re ad moderationem se reduci sinet Superior, et Societatis arbitrio acquiescet.

4 Tertia ad animam ejus spectat; cùm etiam *viris perfectis* aliquando hujusmodi cura vel circa personam, vel circa officium sit necessaria. Habeat ergo Societas cum Præposito Generali (et idem cum inferioribus fieri posset) aliquem, qui accedens ad Deum in oratione, postquam divinam bonitatem consuluerit, et æquum esse id judicaverit, cum modestia debita, ac humilitate, quid sentiat in ipso Præposito requiri ad majus obsequium et gloriam Dei, admonere debeat; sive ille sit ejus Confessarius, sive alius quispiam per Societatem designatus, qui ad hoc negotium quàm maximè aptus videatur.

5 Quarta est, quòd, siquis urgeret (licet eum non obligando sub pœna peccati) ut dignitatem aliquam admitteret, in qua Præpositi officium necessariò relinquendum esset, non posset sine consensu Societatis eam admittere. Societas autem, semper intuendo quæ ad majus Dei obsequium et gloriam pertinent, si obedientia sedis Apostolicæ non compulerit, assensum nunquam præstabit.

6 Quinta locum habet, si accideret, ut valde negligens, vel remissus esset in rebus magni momenti ad Præpositi officium pertinentibus propter corporis gravem ægritudinem, aut senium, spe emendationis ea in parte sublata, unde multum detrimenti publicum bonum pateretur. Tunc enim Coadjutor, vel Vicarius, qui Generalis officio fungatur, est eligendus; sive ipsemet Præpositus eum

cum approbatione Præpositorum Provincialium sibi substituat; sive illi cum approbatione duorum Præpositorum localium, vel Rectorum uniuscujusque Provinciæ eum per litteras pluribus suffragiis eligant ad Societatis gubernationem cum ea facultate, quæ Generali, vel ipsi Societati, si ea eligeret, communicanda videretur.

7 Sexta locum haberet in quibusdam casibus; quos speramus per Dei bonitatem, aspirante ipsius gratia, nunquam eventuros (cujusmodi essent peccata mortalia in externum actum prodeuntia, ac nominatim copula carnalis, vulnerare quenquam, ex redditibus Collegiorum aliquid ad proprios sumptus assumere, vel cuivis extra Societatem donare, vel aliqua stabilia bona domorum, aut Collegiorum alienare, vel depravatam doctrinam habere. Siquid ergo horum accideret, potest ac debet Societas (si de re sufficientissimè constaret) eum officio privare, et, si opus est, à Societate removere, in omnibus præ oculis habendo quod ad majorem Dei gloriam et universale bonum Societatis fore judicabitur.

DE MODO, QUO PROCEDERE DEBET, SOCIETAS IN IIS, QUÆ AD PRÆPOSITUM GENERALEM PERTINENT.

CAP. V.

1 In primis Præpositi Provinciales, quos Generalis ipse per se constituit, in conspectu Dei considerare et efficere, quod universali bono Societatis debent in prædictis ad Præpositum Generalem pertinentibus, prout in Domino senserint, teneantur.

2 Deinde in iis, quæ ad sumptus et curam corporis ejus, et res alias minus graves pertinent, congregatione opus non est; sed ut Societas viros quatuor ei assistentes,

qui discretione, ac zelo communis boni Societatis polleant, constituat: Qui quidem apud Præpositum manentes, in conspectu Creatoris ac Domini sui dicere ac efficere, quicquid circa tria prima in præcedenti capite dicta ad majorem Dei gloriam fore senserint teneantur.

3 Electio vero quatuor hujusmodi assistentium eorum erit, qui Præpositum eligent, quando ad id congregantur. Quod si vel mortem obiret, vel a Præposito Generali diutius abesse propter causas graves aliquem ipsorum oporteret; non repugnantibus Provincialibus Societatis, Præpositus Generalis alium substituet, qui cum approbatione omnium, vel majoris partis eorum manebit in demortui vel absentis loco.

4 Tertio si accideret aliquod ex peccatis (avertat id Deus) quæ sufficiunt ad Præpositum officio suo privandum: simul atque res per testimonia sufficientia, vel ipsius affirmationem constaret; juramento obstringantur quatuor assistentes ad id Societati denunciandum, et cum omnium, vel certe trium subscriptionibus congregationem, id est Præpositos Provinciales cum duobus aliis, quos singuli ex sua Provincia secum adducent (qui congregari tenebuntur) convocandam. Et si res divulgata, et communiter manifesta esset; non expectata quatuor assistentium convocatione, Provinciales alii alios vocando convenire deberent: Et ipso primo die, quo in locum hujusmodi congregationis ingredientur, ubi aderunt quatuor illi, qui convocarunt, cum aliis congregatis, rem is aggrediatur, cui omnia notiora sunt, et accusatio dilucidè explicetur; qua audita, Præpositus foras egredietur; et antiquissimus ex Provincialibus simul cum Secretario, et alio assistente de tota re scrutinium faciat, et primò quidem, an constet de peccato, quod objicitur, deinde an hujusmodi sit, ut propter id privari officio debeat; et

idem suffragia promulget, quæ, ut sufficiant, duas tertias partes excedant oportet; et tunc eo deposito, statim de alio eligendo agatur: et, si fieri potest, non prius inde egrediantur, quàm Societas Generalem Præpositum habeat: et si eo die res transigi non poterit, in sequenti, vel quam expeditissimè fieri poterit, quemadmodum in octava parte dictum est, transigatur.

5 Si defectus deprehensi non fuerint ejusmodi, ut privandus officio suo, sed tantum corrigendus videretur; quatuor eligantur, quibus cura injungatur considerandi quæ correctio ei conveniat: et si non idem omnes sentirent, paribus suffragiis existentibus, quintus adjungatur, vel tres alii; ut, quid in Domino conveniat, constituant.

6 Si accideret Præpositum Generalem ad Societatis gubernationem esse inutilem, re partim coram eo, et partim in ejus absentia agitata, dispiciatur, an eligi Vicarium absoluta cum potestate, quanvis sine nomine Præpositi Generalis (quandiu vixerit qui tunc erat) oporteat: et id, si pluribus, quam dimidiæ parti suffragiorum, visum fuerit, sic agendum erit. Si id necessarium fore non judicarent, videndum erit, an præter ministros illos, quorum opera Generalis utebatur, Societas alios providere debeat, ut, sublevato magis eo et adjuto, non desideraretur, quod ad gubernationem Societatis conveniret. Et ea in re sequi oportebit quod plus, quam media pars eorum, qui congregati sunt, statuerit. Si ageretur de dignitate, quam ut plurimum pati non potest Præpositi officium; si non compulerit talis obedientia summi Pontificis, quæ ad peccatum obligare posset; res in consultationem ne adducatur: sed id omnino tanquam certum tenendum, nec debere, nec posse consensum ad hujusmodi dignitatem admittendam præstari.

DE IIS, QUÆ JUVARE POTERUNT PRÆPOSITUM GENERALEM, UT SUO OFFICIO BENE FUNGATUR.

CAP. VI.

1 Cùm proprium Generalis officium non sit concionari, nec confessiones audire, nec alia hujusmodi (in quibus tamen ille, ut particularis persona, videbit, quid præstare possit, cùm ei per alias occupationes officii sui proprias licebit, et non aliter) sed ita regere universum hujus Societatis corpus, ut conservetur, et gratia divina aspirante in bono suo statu, et modo procedendi ad Dei et Domini nostri gloriam crescat, ad quem sibi propositum finem sua potestate uti debet.

2 Præter dona illa perfectionis magnæ spiritualis, ac virtutum, de quibus secundo capite dictum est, bonis etiam ministris ad munera particularia obeunda opus habet. Quanvis enim per se ipsum aliquando ad illa se vertat; habeat tamen necesse est Præpositos inferiores (quos viros selectos esse oportet) quibus multum potestatis conferre, et hujusmodi res particulares fere semper committere possit. Ejus autem crebrior communicatio inter Præpositos inferiores cum Provincialibus erit; horum autem cum Rectoribus, et Præpositis localibus, ut melius subordinatio conservetur. Aliquando tamen Generalis vel ut pleniorem rerum omnium notitiam habeat, vel propter alia, quæ sæpius accidere solent, ipsemet cum Rectoribus, et Præpositis localibus, et particularibus etiam personis aget, eosdemque consilio, reprehensione, et, si opus est, correctione juvare studeat; Quandoquidem ejus est munus, defectus Præpositorum inferiorum supplere, ac cum divino favore et auxilio quod in ipsis perfectum non est, ad perfectionem perducere.

3 Ad omnia etiam conferet, si Generalis litteras Apostoli-

cas, et concessiones omnes, quæ ad institutionem, facultates, vel privilegia Societatis pertinent, et quoddam eorum compendium apud se habuerit, catalogum itidem unum omnium Domorum, et Collegiorum Societatis cum suis redditibus, et alterum personarum omnium, quæ in quavis Provincia versantur, non solùm Professorum et Coadjutorum, qui formati, ac Scholarium, qui approbati dicuntur, sed etiam illorum, qui in probationibus exercentur, ubi eorum nomina et dotes scribantur: et hunc catalogum renovandum singulis annis, si convenire videbitur, curabit. Et demum omnia, quoadejus fieri poterit, perspecta habeat, ut in omnibus rebus melius possit, quæ ad gloriam divinam pertinent, providere.

4 Quod in universum in septima parte dicitur, eos, qui de Societate sunt, negotiis secularibus, licet pia alioqui essent, implicari non debere; id Generali magis, quam reliquis omnibus, convenit; ne in eis, vel aliis etiam rebus piis quidem, sed ad Societatem non pertinentibus, ita occupari se sinat, ut tempus ac vires ad ea, quæ pertinent ad ipsius officium (quod quidem magis, quam totum hominem requirit) eum destituant.

5 Sed nec in executione ministeriorum particularium ad Societatem pertinentium, quæ per alios effici possunt, magnopere occupari deberet; cujusmodi esset peculiaris alicujus domus cura, quod ad sustentationem temporalem, et gubernationem ejus attinet: quin potius, ut superius dicitur, suos quovis in loco, etiam ubi ipse residebit, officiales habeat; in quos si totam curam non rejecerit, sublevetur certe ab eis, et hujusmodi curæ occupatione liberetur.

6 Sic etiam in quavis Provincia eos habeat Provinciales tam probatæ fidei tamque idoneos, ut qui intelligit mag-

na ex parte ex his et localibus bonam gubernationem Societatis pendere. Cùm autem illi tales fuerint; laborem cum illis in rebus, quæ id patiuntur, dividendo, et de omnibus gravioribus certiorem se fieri curando, plus otii, ac temporis sibi relictum, ut rebus universalibus vacet, quæ solus ipse obire potest, intelliget. Plus etiam lucis ad perspiciendum, quid in illis facto opus sit, se habere experietur; si ipsius intellectus eam, qua donatus est, ex parte non amiserit; ut eis accidit, qui plus æquo in rebus particularibus, ac exiguis occupantur: unde opprimi et debilior reddi intellectus acies ad res universales perspiciendas solet.

7 Nec solum Præpositus Generalis ad res particulares (ut dictum est) ministris opus habet; sed etiam ad universales, et sui officii proprias, ut eis bene ac suaviter possit satisfacere. Habeat igitur necesse est, qui multa in memoriam reducendo, ad sollicitudinem curandi res tam multas officii sui, qui etiam consilio ad eas ordinandas, demum qui diligentia ac labore ad eas opere complendas adjuvet. Id enim compertum est, quòd nec viri unius memoria tam multarum rerum recordationi satis sit; nec, si id præstaret, unius intellectus ad easdem bene considerandas, et ordinandas satis esset; nec, quanvis et hoc posset, vires unius ad easdem exequendas sufficerent.

8 Ad primum illud de sollicitudine omnia curandi aliquo ministro ei opus est; qui ordinariè apud ipsum maneat; qui pro memoria, et manibus illi sit ad omnia, quæ scribenda, et tractanda fuerint, ac breviter ad res omnes officii sui obeundas; qui induat Præpositi personam; et præter potestatem totum officii ejus pondus humeris suis impositum esse existimet.

9 Hic Præpositi Minister vir esse sollicitus et discretionis,

et, si fieri posset, doctrinæ dono, et specie honesta, ac modo agendi verbo et litteris cum omni hominum genere præditus esse deberet; quique in primis esset vir, cui confidenter quidvis committi posset, quique Societatem in Domino diligeret; quo utilius ejus opera ac ministerio uti Præpositus Generalis ad gloriam divinam valeat.

10 Secundum auxilium, videlicet consilii ad res graves, quæ se offerunt, ordinandas et constituendas, quàm sit Generali Præposito necessarium, ex eorum multitudine, et ex humani intellectus imbecillitate, qui tam multas in partes consideratione dividi nequit, vel certè ad id, quod oportet, in eis partibus dispiciendum, ac providendum non sufficit, potest intelligi. Videtur ergo pernecessarium, ut aliqui sint apud Superiorem viri litteris et omnibus aliis Dei donis clari, qui ei assistant, et considerandi peculiari sollicitudine res universales Societatis a Generali commissas curam habeant; quam illis posset dividere, quo accuratius res omnes perspiciant; ut unus rerum Indicarum inspiciendarum, alter Hispaniæ et Portugalliæ, et alius Germaniæ et Galliæ, et alius Italiæ et Siciliæ curam haberet; et sic de aliis; quando Societas in plures partes spargeretur. Quisque autem ex eis peculiari oratione, et suis in sacrificiis recordatione Deo partem illam sibi specialiter commissam commendare debet, et considerare, quid in ea magis ad id consequendum, quod sibi Societas proponit, juvare posset. Conferendum etiam cum aliis esset, siquid ad rem facere magnopere videretur. Res autem inter se discussas Generali referre possent. Iidem etiam attenderent iis rebus, quæ vel a Præposito, vel etiam a Secretario Societatis proponerentur; ut magis inter ipsos discussæ Superiori referantur. Et in universum in considerandis et tractandis rebus tam ad doctrinam, quàm ad praxim

pertinentibus, quæ altiorem considerationem postulant, juvare Præpositum ac sublevare debent. Præter id autem, et quod rebus multis melius provideri per illos poterit, prædicationi, lectioni, confessionibus audiendis, et aliis bonis ac piis operibus ad Dei gloriam et animarum auxilium vacare poterunt.

11 Numero autem hujusmodi assistentes nunc quidem quatuor erunt; et quidem illi ipsi esse poterunt, de quibus superius pagina 115 dictum est. Quanvis autem res graviores cum eis tractandæ sint, statuendi tamen facultas, postquàm eos audierit, penes Præpositum Generalem erit.

12 In tertio auxilio, videlicet diligentiæ ad exequendum vel complendum quod ad res Societati necessarias fuerit constitutum, cujusmodi essent negotia, quæ ad domos vel collegia pertinent, expedire, tum etiam quæ illorum sunt, defendere: et generatim ad res omnes agendas multum conferet, immo necessarium est unius Procuratoris generalis Societatis auxilium; qui quidem Romæ resideat, ac prudentia, fidelitate, et dexteritate cum hominibus agendi, et omnibus aliis dotibus polleat, non tamen Professus sit, nec in domibus Societatis professæ habitet, sed in alia (de qua dictum est in quarta parte) qui suis etiam auxiliis, ac ministris ad ea negotia, quæ solus non potest conficere, necessariis sublevetur.

13 Cum ergo Præpositus hujusmodi habeat auxilia, tempus (quod quidem valetudo, et vires corporis permittent) partim cum Deo, partim cum officialibus, et Ministris hujusmodi agendo, partim secum seorsum considerando, ac cum auxilio et favore Dei ac Domini nostri, quod agendum est, statuendo, impendet.

14 Præpositi etiam Provinciales, et Rectores Collegiorum, vel Præpositi particulares domorum suis auxiliis pluribus

et paucioribus pro necessitate, ac momento rerum ipsis commissarum sublevari debent, ac præcipuè ad consilium aliquos, cum quibus res graviores, quæ occurrunt, communicent (quanvis eis auditis penes eosdem sit statuendi facultas) designatos habeant.

DECIMA PARS;

de modo, quo conservari, et augeri totum corpus Societatis in suo bono statu possit.

---

1 QUIA Societas, *quæ mediis humanis instituta non est*, per ea nec conservari nec augeri potest, sed per gratiam omnipotentis Dei ac Domini nostri Jesu Christi; in eo solo spem constitui oportet, quod conservaturus sit, et promoturus hoc opus, quod ad obsequium et laudem suam, et auxilium animarum inchoare dignatus est. Et juxta spem hanc primum medium et maximè consentaneum orationum et sacrificiorum erit, quæ hac cum intentione sancta offerri, et singulis hebdomadis, mensibus, et annis in omnibus locis, ubi Societas residet, certa ordinatione institui debent.

2 Ad conservationem et incrementum non solum corporis, id est eorum, quæ externa sunt, sed etiam spiritus Societatis atque ad assecutionem finis, quem sibi præfigit, auxilii animarum, ad ultimum et supernaturalem suum finem consequendum media illa, quæ cum Deo

instrumentum conjungunt, ac disponunt, ut a divina manu recte gubernetur, efficaciora sunt, quam quæ illud disponunt erga homines. Hujusmodi est probitas et virtus, ac præcipue charitas, et pura intentio divini servitii, et familiaritas cum Deo in spiritualibus devotionis exercitiis, et zelus syncerus animarum, ad gloriam ejus, qui eas creavit ac redemit, quovis alio emolumento posthabito. Videtur itaque in universum curandum esse, ut omnes, qui se Societati addixerunt, in virtutum solidarum ac perfectarum, et spiritualium rerum studium incumbant; hac in hujusmodi majus momentum, quàm in doctrina, vel aliis donis naturalibus et humanis constitutum esse ducant. Hæc enim interiora sunt, ex quibus efficaciam ad exteriora permanare ad finem nobis propositum oportet.

3 Hoc jacto fundamento, media illa naturalia, quæ Dei ac Domini nostri instrumentum ab ea parte disponunt, qua proximos respicit, in universum ad conservationem et incrementum totius hujus corporis conferent: si tamen et addiscantur, et exerceantur syncere ad solum Dei obsequium; non ut illis fiducia nostra innitatur; sed potius ut divinæ gratiæ juxta summæ providentiæ suæ ordinem per hæc cooperemur, qui ad gloriam suam tam dona naturalia, quæ ipse ut Creator, quam super naturalia, quæ ut gratiæ author donat, vult referri. Et ideo media humana, vel per industriam acquisita, ac præcipue doctrina exacta et solida, et modus eam proponendi populo in concionibus, et lectionibus, et forma agendi cum hominibus, eosdemque tractandi diligenter curanda sunt.

4 Juverit etiam magnopere in suo bono statu ac disciplina Collegia conservare, et ad id eorum superintendentiam per illos exercere, quibus utilitatis temporalis nihil ex

eis potest accedere. Talis est Societas professa, quæ in Collegiis eos instituendos curabit in perfectione vitæ, litterisque Christiano dignis, qui talentum ad id sortiti esse videbuntur. Hi enim pro seminario Societati professæ, et ejus Coadjutoribus erunt; et, si cum Collegiis Universitates etiam curæ Societatis commissæ fuerint, observato illo modo procedendi, de quo in quarta parte dictum est, ad finem eundem juvabunt.

5 Quia paupertas pro vallo firmissimo est Religionibus, ut eas in statu suo et disciplina conservet, et à compluribus hostibus defendat (unde etiam Dæmon enititur illud variis rationibus evertere) refert plurimùm ad conservationem et augmentum totius hujus corporis, procul admodum omnem avaritiæ speciem ablegasse; nullos redditus, vel possessiones, vel stipendia pro verbi Dei prædicatione, aut lectione, aut missis, aut administratione sacramentorum, aut demum rebus quibuslibet spiritualibus (ut est in sexta parte dictum) admittendo, nec ad suam utilitatem redditus Collegiorum applicando.

6 Erit etiam summi momenti, ut perpetuo fœlix Societatis status conservetur, diligentissimè *ambitionem, malorum omnium* in quavis Repub. vel congregatione matrem, submovere, ac aditum ad dignitatem, vel prælationem ullam directè vel indirectè quærendam in Societate præcludere. Quod ut fiat, omnes Professi se nihil unquam ad eam obtinendam acturos, et quos agere animadverterint, delaturos, Deo ac Domino nostro voveant: et incapaces ac inhabiles ad prælationem quamvis habeantur ii, de quibus probari posset, quod eam ambiissent. Promittant etiam Deo ac Domino nostro ad nullam etiam extra Societatem prælationem, vel dignitatem obtinendam se quicquam acturos, nec ad sui electionem ad hujusmodi munus, quoadejus fieri poterit, consensum

præstituros; si ejus obedientia, qui sub pœna peccati potest præcipere, eos non compulerit: sed unusquisque videat qua ratione animarum saluti juxta nostræ professionis humilitatem et submissionem inservire possit; et ne Societas his hominibus, qui ad propositum sibi finem sunt ei necessarii, privetur.

7 Promittat etiam Deo quivis Professus, quòd, siquando dicto modo compulsus prælationem aliquam extra Societatem admittet, *audiet postea quovis tempore Præpositi Generalis consilium, vel alicujus, quem ille sibi ad hoc substitueret;* quodque, si senserit melius esse quod consulitur, sit illud executurus; non quòd habeat qui Prælatus est, aliquem de Societate Superioris loco; sed quod sponte in Dei conspectu vult ad id faciendum obligari, quod ad divinum obsequium melius esse intellexerit; quodque *placeat esse aliquem, qui sibi cum charitate ac libertate christiana* ad gloriam Dei et Domini nostri id proponat.

8 Ut perpetuo totius hujus corporis bonus status conservetur, confert plurimùm, quod in Prima, Secunda, et Quinta parte dictum est de turba et hominibus ad nostrum institutum ineptis ne ad probationem quidem admittendis, et, si aliqui probationis tempore non esse idonei invenirentur, etiam dimittendis.

9 Si qui vero depravatis moribus essent, et de quorum emendatione parum speraretur, multo minus essent retinendi. Minus etiam apertum ostium esse debebit ad admittendos aliquos in Scholasticos approbatos, et Coadjutores formatos, minimè vero omnium in Professos. Non enim alii, quam spiritus et doctrinæ selectæ viri, et multum, diuque exercitati, et in variis probationibus virtutis et abnegationis suiipsorum cum omnium ædifi-

catione et satisfactione perspecti ad professionem admitti debent. Sic enim, licet multitudo augescat, non imminuetur, nec debilior reddetur spiritus, dum tales sint, qui in Societatis corpus cooptantur.

10 Cum bona et mala capitis habitudo in universum corpus redundet; summopere conferet, si electio Præpositi Generalis ea sit, quæ in nona parte descripta est. Et post hanc electionem, illa maximi erit momenti, qua inferiores Præpositi in Provinciis, et Collegiis, ac Domibus Societatis eliguntur. Nam ferè quales hi fuerint, tales et eorum subditi erunt. Refert etiam magnopere, præter electionem, si Præpositi particulares in sibi subditos, et Generalis in particulares, ac contrà Societas in Generalem (ut in nona parte declaratum est) multum potestatis habeant, ita, ut omnes ad bonum omnia possint; et, si male agerent, omnino subjecti sint. Refert etiam, ut Superiores ministros idoneos (ut in eadem parte dictum est) ad ordinationem et executionem rerum, quæ spectant ad eorum officium, habeant.

11 Quod juvat ad unionem membrorum hujus Societatis inter se, et cum suo capite, multum etiam ad conservationem boni status illius juvabit: cujusmodi est in primis voluntatum vinculum, quod charitas est, et mutuus amor, quem crebra communicatio, et rerum mutua notitia, eadem doctrina, et in omnibus, quantum fieri potest, uniformitas nutriet. Sed in primis id præstabit obedientiæ vinculum, quod particulares cum suis Præpositis, et hos ipsos inter se et cum Provincialibus, et utrosque cum Generali uniet, ita, ut inter omnes diligenter subordinatio servetur.

12 Moderatio laborum animi et corporis, et in Constitutionibus, quæ ad neutrum extremum rigoris vel dissolu-

tionis vergant (ut sic melius observari possint) mediocritas conferet ad durationem, et totius corporis in suo statu conservationem.

13 Ad eundem finem faciet, generatim curare, ut amor et charitas omnium etiam externorum erga Societatem conservetur, sed eorum præsertim, quorum voluntas bene aut male in nos affecta multum habet momenti, ut aditus ad divinum obsequium, et animarum auxilium aperiatur, vel præcludatur. In ipsa vero Societate *nec sit nec sentiatur animorum propensio ad partem alterutram factionis,* quæ esset fortassis inter Principes vel Dominos Christianos; sed sit potius quidam universalis amor, qui partes omnes (licet sibi invicem contrariæ sint) in Domino nostro amplectatur.

14 Juverit etiam moderatus et prudens usus gratiarum per sedem Apostolicam concessarum, solius auxilii animarum fine syncerissimè nobis proposito. Sic enim divina bonitas opus hoc quod cœpit, promovebit; ac bonus odor, qui veritati bonorum operum innitatur, hominum devotionem augebit: ut et a Societate ipsi juvari, et eandem ad propositum sibi finem obsequii et gloriæ divinæ Majestatis juvare curent.

15 Conferet etiam, rationem habere valetudinis; ut ea in particularibus conservetur; quemadmodum tertia in parte dictum est; et ut demum omnes observationi Constitutionum studeant; ad quam easdem scire, saltem quæ ad quemlibet pertinent, necesse est. Quare legere, vel audire easdem singulis mensibus oportebit.

Octavo die Septembris 1558, nomine sanctissimi Domini nostri Pauli Papæ quarti allocutus est Reverendissimus Cardinalis Neapolitanus eos omnes, qui Congregationi

generali nostræ Societatis intererant, et proposuit duo, quæ sequuntur, et in Constitutionibus poni jussit. In utroque autem Congregatio nostra se obedituram dixit; unde et hîc ea posita sunt.

Unum fuit, placere suæ Sanctitati, ut Præpositus Societatis nostræ triennalis esset, et non perpetuus; *quanvis post triennium confirmari posset.*

Alterum, ut Societas nostra chorum ad horas canonicas dicendas haberet, quemadmodum aliæ Religiones, cum ea tamen moderatione, quæ Præposito Generali *convenire videretur.*

FINIS.

A COLLATION

OF THE

FIRST EDITION, ROME, 1558, WITH THAT PRINTED BY THE SOCIETY AT ANTWERP, 1702.

The copy with which this Collation has been made belongs to the University Library at Cambridge. Corpus Institutorum Societatis Jesu.

PARS PRIMA.

ROME, 1558.	ANTWERP, 1702.
CAP. I.	
3—quæ ad eorum personam et vocationem attinent;	—quæ eorum sint dotes et vocatio;
CAP. II.	
3—in Societate	—qui in Societate se offerunt
4—agendi rationem	—procedendi modum
7—et percepta retinendum.	—et fideliter percepta retinendum.
8—Zelo accensi sint pro animarum salute;	—Zelum habeant salutis animarum;
9—facultas	—gratia
13—existimationis	—bonæ famæ
—cùm suppetent, non	—cùm alia suppetent, hæc non
CAP. III.	
2—multæ et graves	—efficaces
5—aliquando	dele.
8—sigillatim accepta a Societate non omnino excludant,	—singula a Societate non excludunt,
11—inutilis	—parum utilis futurus
16—prævaleat	—noceat
CAP. IV.	
1—in Domino persuademus	—in Domino valdè persuademus
3—perpetuò vivat	—vivat et moriatur
—deliberatio	—sententia

ROME, 1558.	ANTWERP, 1702.
—quod Deo magis placere poterit, intuebitur.	—majus Dei obsequium spectabit.
6—ejus consensus ad observanda	—quod contentus sit observare

PARS SECUNDA.

CAP. I.

1—ad Dei opus	—ad hoc opus
—ut non nimis faciles	—ut non faciles

CAP. II.

3—in Examine suppressi	—quos anteà in Examine tacuisset
—si Societati damnum	—si damnum
—exemplo videretur	—exemplo judicaretur
—inquietus esset	—inquietum se ostenderet
4—instituto nostro, ac procedendi modo convenientibus	—quos noster procedendi modus requirit

CAP. III.

1—maximè satisfaciat	—magis satisfaciat
2—particularia	—quis sit pro quo oratur
—significare	—docere
6—dimittendum	—dimittere
—mutua	dele.
8—sedulo	—quantum fieri poterit
9—ut studeatur	dele.
10—non annitantur	—nollent
—quos tolerari	—id quod tolerari

CAP. IV.

1—ab aliquo loco in alium ejusdem Societatis	—si ad alium locum Societatis se transferant
—injussus	dele.
—alioqui	—Præpositus
4—relaxatis votis, si ea emiserint	—relaxato illis voto

PARS TERTIA.

CAP. I.

4—intemperantia vel vitio	—inordinatione
—decore sive gravitate	—maturitate
7—prout intellexerit	—prout in Domino intellexerit
10—quàm fieri potest, diligentissimè conquisitas, quibus et ad superandas tentationes utantur	—quæ adhiberi possint ut eas superent

ROME, 1558.	ANTWERP, 1702.
11—suam conscientiam prorsus aperiat.	—ipsius conscientia prorsus aperta sit.
12—juxta Societatis institutum ac religionem	dele.
16—vel censor	dele.
17—cùm acciderint, fructum aliquem capere non solum ad suam	—fructum capere non solum sibi
—patientiam veram habendo interius et exterius eam præ	—patientiam magnam habendo et præ
—infirmorum præfecto	—infirmario
—Domini nostri	—Domini nostri acceptari.
—non inferius est sanitate) admitti.	—non minus donum est quam sanitas
18—in concionibus publicis	—in concionibus et lectionibus publicis
—qui quidem sine .... poterunt.	—qui quidem edi non poterunt in lucem sine approbatione atque consensu Præpositi Generalis (qui eorum examinationem saltem tribus committat sanâ doctrinâ et claro judicio in ea facultate præditis.
19—singulis annis	—intra annum
21—assuescant aliqua ratione	—aliquem usum comparent
22—præ cæteris	—magis
—largiorem	—liberaliorem
23—imò necessarium	—et valde necessarium
—tanquam Christum Dominum intuentes	—loco Christi Domini agnoscentes
—velle ac sentire	—voluntatem ac judicium
24—propter quem obediunt	—propter quem et cui in omnibus obediunt
26—Omnes rectissimam habere intentionem non	—Omnes rectam habere intentionem studeant non
—debeant) ut in omnibus	—debeant) et crebrò admoneantur ut in omnibus
27—comparatæ sunt	dele.

CAP. II.

1—beneplacitum	—obsequium

PARS QUARTA.

PROŒMIUM.

—bonum fundamentum	—conveniens fundamentum

ROME, 1558.	ANTWERP, 1702.
CAP. I.	
1—Quoniam id maximè ..... satisfiat, quibus divina	—Quoniam valdè æquum est, ut (quod in nobis erit) illorum devotioni ac beneficentiæ correspondeamus, quibus divina
5—participes efficiuntur	—participes peculiariter efficiuntur
CAP. II.	
5—probantur	—disponuntur
CAP. IV.	
1—Ad rerum temporalium et externarum ac Collegialium conservationem in iis, quæ ad corpus pertinent,	—Ad conservationem eorum qui in Collegiis sunt, in iis quæ ad corpus et res externas attinent,
CAP. V.	
2—solidiorem doctrinam consequetur,	—solidius fundamentum jaceret,
CAP. VI.	
1—in doctrina	—in his facultatibus
3—et occupationum	—et exteriorum occupationum
—Est enim laudabile	—Ast enim consultum
5—ordo temporis	—hoc
12—in componendo carmine, aut soluta oratione exercebunt;	—in componenda soluta oratione, aut carmine exercebunt;
CAP. VIII.	
3—utiles	—utiliores
6—ad modum	—in modo
—accommodatus	—accommodus
CAP. X.	
1—rationi valde consonum est	—est valde probabile
7—cui rerum spiritualium cura sit	—qui rebus spiritualibus superintendat
CAP. XII.	
1—maxime proprium	—magis proprium
CAP. XIII.	
4—quando quisque eas aggredi	—quantum quisque eas discere
5—considerationi Rectoris	—prudenti considerationi Rectoris
CAP. XIV.	
3—doctrinam Aristotelis profiteri oportebit	—doctrina Aristotelis sequenda est

ROME, 1558.	ANTWERP, 1702.

CAP. XV.

4—mediocritatem excedant	—excessus fiat

CAP. XVII.

1—tractare possit.	—conferat.

PARS QUINTA.

CAP. I.

2—quos admitti oportebit	—qui admittendi erunt

CAP. II.

2—satis versati esse debebunt	dele.
—retulerunt.	—haberent.
5—atque indole in viros doctos eos evasuros	—speretur, eos in literis profecturos
—speretur.	dele.

CAP. III.

4—ut omnium ad gloriam Dei ratio semper constet.	—ut omnia semper constare possint, ad Dei gloriam.

CAP. IV.

3—fieri solitis	dele.

PARS SEXTA.

CAP. I.

1—in qua quidem virtute omnibus studiosè curandum est, ut eximium progressum faciant	—Quam quidem omnes plurimum observare, et in ea excellere studeant;
—studio celeriter obediendi	dele.
—ac omnino existimare	—pro certo habens

CAP. II.

1—immutare per declarationes, vel novas Constitutiones	—immovendo per Declarationes vel innovationes
2—nobis prospiciet.	—ipsum nobis prospecturum.
6—petendas acquiratur	—petendas in judicio acquiratur
—ita, ut in judicio conveniri, qui non solveret, posset.	dele.
10—domus	—personæ Societatis
—et eas cum sancta simplicitate propter amorem Dei illi petant.	—quas eleemosynas simpliciter amore Domini nostri petant.
12—expertes	—capaces

ROME, 1558.	ANTWERP, 1702.
13—petere debent	—petere possint
—offerre	—repræsentent
14—syncerae	—debitæ

CAP. III.

1—habitudo	—valetudo
4—consentanea.	—propria.
7—suos habeant procuratores	—suum habeant procuratorem

CAP. IV.

1—multo impensius	—multo magis
—peculiari modo	dele.
2—ad id serio adhibitis	—valde peculiaribus
—jam alia officia parum erunt utilia	—jam aliis rebus juvari non poterit
3—vel obligationem; si qua in Domino intercedat.	—et obligationes quæ in Domino intercedunt.

PARS SEPTIMA.

CAP. I.

1—non in diversa	—sit impendendus, non loca peragrando diversa
2—Præpositus Generalis Societatis	—Superior
3—velit mitti	—mittatur
5—Pontificis intentio	—Pontificis intentio, et effectum, cujus gratia mittitur

CAP. II.

2—grave	—magni momenti

CAP. III.

1—obtrudere	—ingerere
—colligi facile potest	—apparet
—si privatis id licet	dele.
2—sexta	—quarta
—ibi	—in sexta parte

CAP. IV.

2—ad proximorum auxilium	dele.
—conferet exemplum	—conferet bonum exemplum
3—pro adversariis itidem, si qui fuerint,	dele.
4—obtinere curaverint	—particulares petierint
11—edere non debet,	—edere non debet aliqua scripta,

ROME, 1558.	ANTWERP, 1702.
—et aliorum etiam judicio et censuræ subjiciat	—et legi ac examinari faciat

PARS OCTAVA.

CAP. I.

1—sejuncta	—diffusa
—fieri solitam	dele.
8—spiritum Dei	—spiritum

CAP. II.

1—sive qui subrogetur alteri Præposito, quem cedere officio propter aliquam causam ex iis, quæ postea dicentur, conveniat.	—sive aliquam ob causam ex iis, propter quas Generalis in suo officio absolvi potest, ut postea dicetur.

CAP. III.

1—conventum indixerit	—ad congregationem convocaverit
—His tribus suas vices tota Provincia committet, et quicquid a conventu generali, cui ipsi interfuerint, constitutum fuerit, ratum habebit.	—His tribus, et generali congregationi quicunque in Provincia remanent, suas vices delegabunt.

CAP. V.

3—Conventum mittantur	—congregationem venient

CAP. VI.

1—et eo tempore certiores reddi de iis, quæ ad rem pertinent, ab illis, qui bene poterunt referre	—informationem capientes, qui eam bene dare poterant
2—ut qui nec ad eligendum	—ut inhabilis ad eligendum
—sit idoneus	dele.
6—cum duobus	—cum suis
8—dissidii	—schismaticus
—haberi	—haberi nolit
—subire nolit	dele.

CAP. VII.

2—dixerint sententiam suam, ejus	—proposuerint
4—non erit ea habitudine corporis	—corporis valetudine non esset

PARS NONA.

CAP. II.

9—siquis magnæ sit existimationis, ac celebris nominis	—existimatio ac bona fama

ROME, 1558.	ANTWERP, 1702.
CAP. III.	
1—potestatem	—auctoritatem
5—ac usum ea conditione, ut integrum sit hac se obligatione exuere	—ac bonum, cum facultate sese onere liberandi
CAP. VI.	
4—septima parte	—sexta parte, capite tertio
6—tamque idoneos	dele.
—intellectus eam,	—intellectus eam lucem
10—imbecillitate	—natura

PARS DECIMA.

5—pro vallo firmissimo	—velut propugnaculum
7—Generalis consilium	—Generalis qui pro tempore fuit Consilium
15—mensibus oportebit.	—*after* mensibus oportebit. *follows the simple Vow of the Professed after Profession.*

THE END.

THE CONSTITUTIONS

OF THE

SOCIETY OF JESUS.



PRINTED BY THE SOCIETY AT ROME. 1558.

Rendered into English from the Latin:

WITH AN APPENDIX, CONTAINING THE

THREE BULLS

FOR THE INSTITUTION, SUPPRESSION, AND RESTORATION OF THE ORDER OF JESUITS:

AND AN

OUTLINE OF THE PRESENT CONDITION OF THE ROMISH CHURCH

IN THIS KINGDOM.

CÆCUM SCELUS OMNE.—VIRG.

LONDON:

J. G. AND F. RIVINGTON, ST. PAUL'S CHURCH-YARD, AND WATERLOO PLACE, PALL MALL;—SIMPKIN, MARSHALL, AND CO., STATIONERS' HALL COURT; AND J. LESLIE, GREAT QUEEN STREET.

1838.

Pope Julius, the successor of Paul ordered the Constitutions to be written. Ignatius Loyola applied himself long and considerately to them. Whilst meditating them he experienced divine illuminations; whilst writing them, he shed tears. Moreover the Virgin Mother of Christ descended to instruct him.——The Constitutions are decreed to be filled with the Spirit of God.

Synopsis of the first Century of the Society of Jesus. By Jacobus Damianus, of that Society. 1641.
I. Book. Chap. VII.

Polancus translated the Constitutions from Spanish into Latin; the College printed them at Rome, 1558.

Dam. Syn. II. Book. Chap. X.

Four Assistants were appointed to the General, Natalis, Consalvus, Polancus, Madridius—and Polancus was by the Fathers made Counsellor to the General, and by him was created Secretary and Procurator General.

Dam. Syn. II. Book. Chap. II.

John Polancus died in 1577—a useful writer of books.

Dam. Syn. IV. Book. Chap. VII.

PRINTED BY ROBERT BEST EDE, DORKING.

INTRODUCTION.

1 ALTHOUGH it be the supreme Wisdom, and bounty of God our Creator and Lord, which shall preserve, govern, and promote to His holy service even as He has deigned to commence, this most humble Society of Jesus; whilst on our part, that inward law of Charity and Love which the Holy Spirit is wont to inscribe and impress upon our hearts, shall assist in the same purpose more effectually than any external Constitutions: yet since the beneficent arrangement of divine providence demands the co-operation of His creatures; and since the Vicar of Christ our Lord has so decreed, as also we are taught in the Lord by the examples of saints, and by reason itself, we deem it needful that our Constitutions be recorded; the better to aid our progress in the path of God's service already entered upon, according to the method of our Institute.

2 Although in our intention, that is of chief and greatest moment, which concerns the Body of the whole Society; whose union, and good government, and preservation in its good estate to the greater glory of God are the grand objects; yet since this body consists of parts, and in its conduct what concerns individuals first occurs, as well in admitting, as in advancing

and afterwards in dispersing them throughout the vineyard of Christ our Lord; herewith will we commence, under that blessing which the eternal Light shall deign to grant us to His own honour and glory.

THE FIRST PART

OF

THE CONSTITUTIONS.

Of admission to Probation.

OF HIM WHO HAS THE POWER OF ADMISSION.

CHAP. I.

1 TO whom the power of admitting to probation is to belong, and how far its limits are to extend, may be left to the judgment of the General; who, in communicating it, will consider what is most conducive to the service of God and our Lord.

2 When a person apparently fit to adopt our Institute shall apply to one who has not this power of admission, he shall send him to the party who has, or write to him, signifying what manner of person he is who desires to be admitted, and with what gifts of God he is endowed; and if the other have authority to direct in his absence, let him do that which is commanded him in the Lord.

3 Because it greatly concerns God's service that a fit selection be made of those who are admitted, and that diligence be used to ascertain the particulars respecting their person and calling: whoso has this power of admission, if he cannot himself make the inquiry, let him employ from among those who are constantly about his person some one whose assistance he may use to become acquainted with the probationers, to live with them, and examine them; some one endowed with prudence, and not unskilled in the manner which should be observed in dealing with so many various kinds and conditions of persons; so that this business may be managed with greater intelligence, and more satisfaction to either party for the glory of God.

4 It is needful that the person having the power of admission, and the person whose assistance he uses, should each have a knowledge of the interests of the Society, and a zeal for its prosperity; so that he may be turned by no consideration from that which he shall judge most conducive in the Lord to the service of God in this Society; to promote which, it is meet that he be not too eager to grant admission. And that he be less liable to any irregular motive, in cases where temptation may occur (as with kinsmen and with friends) let no man discharge the duty of examination, in whom any danger of this sort may be apprehended.

5 But whoever fulfils this office should have everything which appertains to it set forth in writing; whereby he may more perfectly and surely do that which is demanded of him in this respect for God's service.

OF SUCH AS MAY BE ADMITTED INTO THE SOCIETY.

CHAP. II.

1 Speaking generally of those to be admitted; their fitness is in proportion to the extent to which they are endowed with both natural and acquired gifts of God, calculated to promote His service according to the purpose of the Society; and also to the certainty of the probation to which they have been subjected.

2 To speak particularly; let those who are admitted to be Coadjutors, to conduct the temporal and external affairs, (who should not be more numerous than is necessary, to aid the Society in such things as the others cannot be employed upon without the neglect of more important interests) be men (as touching the soul) of good conscience, sedate, tractable, lovers of virtue and perfection, given to devotion; men, in their domestic and external conduct, of edifying habits; who, contented with the part of Martha in the Society, and well affected towards its Institute, desire to serve it for the glory of God.

3 As touching externals; they must be gifted with *a comely presence,* health, youth, and energies to sustain their bodily labours in the Society; and apparently having, or likely to have, some talent for its service.

4 Considering the end of our Institute, and our plan of conduct, we persuade ourselves in the Lord, that it is by no

means conducive to His greater service and glory to admit men of *unmanageable tempers*, or unavailable to the Society, however advantageous it might prove to the individuals.

5 It is needful that those who are admitted to aid the Society in spiritual concerns, considering what a ministry of this nature requires that the souls of their fellow-creatures be benefited, be furnished with these following gifts of God.

6 As regards their intellect; of sound doctrine, or apt to learn it; of discretion in the management of business, or, at least of capacity and judgment to attain to it.

7 As to memory; of aptitude to perceive, and also to retain their perceptions.

8 As to intention; that they be studious of all virtue and spiritual perfection; calm, stedfast, strenuous in what they undertake for God's service; burning with zeal for the salvation of souls, and therefore attached to our Institute; which directly tends to aid and dispose the souls of men to the attainment of that ultimate end, from the hand of God, our Creator and Lord.

9 In externals; facility of language, so needful in our intercourse with our neighbour, is most desirable.

10 *A comely presence*, for the edification of those with whom we have to deal.

11 Good health, and strength to undergo the labours of our Institute.

12 Age to correspond with what has been said; which, in those admitted to probation should exceed the fourteenth year, and in those admitted to profession the twenty-fifth.

13 As the external gifts of nobility, wealth, reputation and the like are not sufficient, if others are wanting; so, if there be a sufficiency of others, these are not essential: so far, however, as they tend to edification, they make those more fit for admission, who, even without them, would be eligible on account of the qualities before mentioned; in which, the more he excels who desires to be admitted, so much the more fit will he be for this Society, to the glory of God our Lord; and the less he excels, so much the less serviceable will he be. But the sacred unction of the divine Wisdom will instruct those who undertake this duty to His service and more abundant praise, what standard should be maintained in all these things.

OF THE IMPEDIMENTS TO ADMISSION INTO THE SOCIETY.

CHAP. III.

1 ALTHOUGH charity and the love of souls, in which this Society exerts itself according to the end of its Institute, comprehend all classes of men, in order to promote their spiritual advantage, and assist them in obtaining salvation in the Lord, yet, as to admission into the body of Society, it ought not to adopt any others than those whom, as aforesaid, it shall judge available to the special object of the Society.

2 Of impediments to admission; there are some which altogether exclude those who would enter; for which many and weighty reasons move us in the Lord. These are as follow.

3 To have separated at any time from the bosom of the holy Church, by denial of the Faith amongst infidels, or by falling into errors contrary to her, in which he shall have been censured by public sentence; or to have departed from the unity of the Church after the manner of schismatics.

4 To have committed homicide; or to be infamous for enormous crimes.

5 To have assumed the habit of any Order; or to have become a hermit at any period in the monkish habit.

6 To be bound by the bond of matrimony, or legal servitude.

7 To be afflicted with any complaint of the head, which may obscure or weaken the judgment; or if he have any observable disposition towards it, as is discoursed more largely in the Examen.

8 Other impediments, though taken singly they do not altogether exclude from the Society, yet render him less eligible who desires admission; and the defect may be of so great moment, that it would not conduce to the service of God, that any should be received with it.

9 The secondary impediments, of which we are now treating, are such as these. As relates to internals; passions or affections which do not appear to be governable; or a habit of sinning, of which no great hope of amendment may be entertained.

10 A motive less direct than is right for entering a Religious Order; as blended with some merely human object.

11 Unsteadiness, or notable fickleness of mind, by which the

candidate for admission may be thought unfit to fulfil the duties of the Society.

12 Indiscreet devotions; which are often a cause why men fall into illusions of the devil, and errors of no small moment.

13 Want of learning, or defect of genius, or memory to acquire it, or of utterance, in those who express the intention or desire of advancing further than temporal Coadjutors usually do.

14 Defect of judgment, and remarkable *pertinacity of opinion;* which is often the occasion of much trouble to societies of men.

15 In the external man; defect of body, disease, debility, or notable deformity. Age too tender, or too much advanced. Debt, or civil obligations.

16 The more liable any person is to these defects, so much the less fit is he to serve God our Lord in this Society, to the succour of souls: and let him who has the power of admission take care that no private regard outweigh the general interest, which, as it tends more to the glory and honour of Christ our Lord, ought always to have the preference.

OF THE MANNER OF ADMISSION.

CHAP. IV.

1 Because we persuade ourselves in the Lord, that the divine and supreme Majesty will deign to use the ministry of this humble Society; it greatly imports, that they who are admitted into it should not only undergo a long trial before they are adopted into its body, but that they be also thoroughly known before they are admitted to that probation which takes place in common intercourse with our inmates: it is expedient that some house be appointed in conjunction with our community, where he who is admitted to probation may abide as a guest for twelve days, or even for twenty, or more, at the discretion of the Superior; that, in that period such candidates may be informed of the ways of the Society; and that the Society may obtain a more ample knowledge in the Lord of them.

2 Into this, which is called the House of First Probation, those who wish it may be more easily admitted, if they clearly appear to be available in this Society to the service of God and our Lord Jesus Christ; and contrariwise, those who are clearly perceived not to be so may be dismissed forthwith, aided with good

counsel (and whatever else charity may suggest) that they study to serve God and our Lord elsewhere.

3 But if the matter be not so clear to the Society as it ought, when he who desires to be admitted has expressed his wish, and has been interrogated with delicacy on the chief impediments, and has comprehended the object of our Institute, together with the probations and difficulties inherent therein; although he may seem earnestly to desire to be admitted into the Society, to live in it for ever, (without which desire no one ought to be admitted to probation) still, the reply, and the final determination may be put off for awhile; that, in the interval the matter may be better considered, and commended to God; and proper diligence be used; that he may be more thoroughly scrutinized, and his stedfastness be put to the test. How long this may be postponed, and what diligence be used, is to be left to the prudent consideration of the person having the power of admission, who will ever regard that which shall be most pleasing to God.

4 When it shall be determined in the Lord, that it is fit that any one be admitted to probation, he may enter, dressed in his usual attire, or each according to his respective devotion (*except the Superior determine otherwise*) and shall be settled as a guest in the aforesaid house of probation, or in some place appointed for the purpose; and on the following day it shall be declared to him, how he should conduct himself in that place; and expressly, that he hold no intercourse, *unless* for some cause of no slight moment it seems otherwise to the Superior, either by word or writing, with those within or those without, except with such as are for that purpose designated by the Superior; which is done, that he may more freely weigh with himself and with God his calling, and resolution of serving the divine and supreme Majesty in this Society.

5 Two or three days after his entrance into the house of probation, a more accurate examination may be commenced, as is set forth in the duty of the Examiner; and a written examination may be left with him, that he may more maturely consider it alone; then, the Apostolic Diplomas may be shown to him; and the Constitutions; and the Rules to be observed in the Society, and in the house which he enters; and those who have paid attention to literature, may read distinct lessons in

the several faculties in which they are versed; and that before persons appointed by the Superior to ascertain the talent of each in learning, and in the manner of showing it.

6 During the period of this first probation, the novice shall open his conscience to the Superior, or to one appointed by him, (except this business with the Superior's consent be postponed to another time) and he shall make a general confession, (if he has not done so already) and that, too, to the Confessor *who shall be designated by the Superior to receive it.* And when all that he brought to the house, and his promise to observe all things proposed to him, shall have been entered into a book kept for that purpose, and subscribed with his own hand; at last, after absolution having received the most holy sacrament of the Eucharist, he shall enter the house of the general community, where the novices are living with the rest, and are further exercised in their second probation.

7 What is here said of those who are first admitted to the Society, shall for the most part be observed with those who come from their studies, or other houses of the Society, where they have not been diligently examined; whilst those who have not been admitted into the body of the Society to be Professed, or Coadjutors, let such remain, each in his own calling; that the proceeding may be more clear, and the Society may better discern whether it conduce to the greater honour and glory of God, and our Lord, to retain him within it.

THE SECOND PART;

which treats of the dismissal of those who have been admitted to Probation, and are found unfit for the Society.

WHAT PERSONS MAY BE DISMISSED, AND BY WHOM.

CHAP. I.

1 AS it conduces to the end proposed by this Society, viz. the service of God, and the salvation of souls, that *labourers fit and useful* to promote the work of God be maintained and increased

in number; so ought those to be dismissed who are not so; and of whom it may appear, in the course of time, either that that this is not their calling, or that it is not to the common interest of the Society that they continue in it. But as we ought not to be too easy in granting admission; so, still less should we be too free in dismissing; but proceed with all consideration and circumspection in the Lord. And although it is proper that the causes deserving dismissal be the more weighty, in proportion to the closeness of the individual's connexion with the body of the Society; still, however intimately he may be united, in certain cases he may and ought to be removed; as will appear in the following chapter.

2 The power of dismissal belongs, in the first place, to the Society at large, when it may assemble in general Congregation. It is vested also in the General in all cases excepting those concerning his own person. So much of this power may be conferred upon other members of this Society as the General shall determine. On Provincials it is expedient that very ample power be conferred; and in due proportion, also, upon local Superiors and Rectors of colleges, in cases where it shall seem fit; that thus, throughout the body of the Society, the *subordination of holy Obedience* be better maintained; whereby inferiors may more distinctly understand that they depend upon their immediate superiors, and that it is highly expedient, and even necessary, to obey them in all things, for the sake of Christ our Lord.

OF THE CAUSES FOR WHICH IT IS EXPEDIENT THAT ANY ONE BE DISMISSED.

CHAP. II.

1 The prudent charity of the Superior who has this power should weigh before the Lord the causes which may justify the dismissal of any one; but generally speaking, there seem to be four kinds of them.

2 First; if it should appear in the Lord to be contrary to His honour and glory, that an individual should continue in this Society, who seems to be incorrigible in any depraved affections or vices offensive to the divine Majesty; which should be the less tolerated, the more serious and culpable they are: and that

too in cases where, being concealed, they give no offence to others.

3 Secondly; if it should be considered in the Lord, that to retain any person would be prejudicial to the interest of the Society, which as it is a matter of universal concern, should doubtless be preferred to the private advantage of any one who is sincerely seeking the service of God. Such should be the case, if in the course of probation any impediments or notable defects concealed in the examination should be discovered; or if upon trial it should be found that he would be very useless, and that he would rather impede than aid the Society through his obvious inaptitude to its several duties; and still more if he should be injurious to it by the evil example of his life, especially if he be *unquiet* and offensive to others, either in his words or actions. To tolerate this would not be charity, but the very contrary, in him who is bound to maintain the peace and good estate of the Society entrusted to him.

4 Thirdly; if it should appear that it would be contrary to the interest of the Society and of the person also about to be dismissed; which as relating to the body may happen, if during Probation, disease or debility be perceived in any one, by which it is probable he could not advance in his studies according to our Institute and method of proceeding in furtherance of God's service: as concerning the mind; when the probationer cannot settle himself to a *life of Obedience*, to be regulated according to the Society's manner of proceeding; if he cannot, or will not, *subject his own opinions and judgment;* or for other impediments, whether natural or habitual.

5 Fourthly; if it should appear prejudicial to others who are not of the Society; as if the bond of matrimony should be discovered, or of legal servitude, or debt of great amount, wherein upon his first examination he had concealed the truth. Any one of these four reasons appears sufficient for judging it more agreeable to God, that he in whom it is found should be honourably dismissed, than an imprudent charity be exercised in retaining him.

OF THE MANNER OF DISMISSAL.

CHAP. III.

1 It will be meet to observe such a method with those who are dismissed as shall be most satisfactory in the sight of God to him who dismisses, to him who is dismissed, and all others whether within or without. As to him who dismisses, for any of the causes before stated, let three things be observed.

2 The first is, that he pray the Lord, and see that prayers be made within the house to the same effect (although particulars be not known), that our Lord would vouchsafe to signify his most sacred will respecting the business in hand.

3 The second is, that he consult with several, or some one of the inmates, who seem best adapted for this purpose, and hear their opinion.

4 The third is, that divesting himself of every affection, and setting before his eyes the greater glory of God, and paying attention to the general interest, and as far as possible, the individual's also, he weigh attentively the reasons either way, and so determine whether he should dismiss him or not.

5 Three things also should be observed with regard to him who is dismissed. The first, of an external nature; that he retire from the House with the least possible disgrace or ignominy, and carry with him all that belongs to him.

6 The second, of an internal nature; that the Superior take care, as far as possible, that he be sent away with mutual kindness, and a feeling of good-will towards the House, and with all possible consolation in the Lord.

7 The third; that he study to direct him with regard to his condition of life, so that he may enter upon some fitting way of serving God, either in a Religious Order, or not, as shall seem more agreeable to the divine will. In short, that he study to assist him with advice and prayer, and whatever else his charity shall suggest.

8 Let three things be observed to satisfy the rest, whether within or without.

The first is; that great care be taken, that no irritation be allowed to remain in any one's mind on account of the dismissal, a sufficient reason being given where it is necessary, and silence being observed, as far as possible, concerning all defects not of

a public nature, even though several be discovered in the party who is dismissed.

9 The second is; that attention be given lest any animosity be felt against the dismissed person; and as far as possible, that they may think no ill of him, but rather regret him, and love him in Christ, and commend him to the divine Majesty in their prayers, that He may vouchsafe to direct him, and shed His mercy upon him.

10 The third is; that pains be taken, should any be conducting themselves in the House with less edification than they ought, that they profit by his example; and beware, lest the same thing befall them, if they strive not to improve. Persons not of the Society also, to whom it is known, may take warning, that none will be tolerated in the House, who ought not to be tolerated to the glory of God.

HOW THE SOCIETY SHOULD BEHAVE TOWARDS THOSE WHO LEAVE IT OF THEIR OWN ACCORD, OR THOSE WHOM IT DISMISSES.

CHAP. IV.

1 Those who are dismissed, or go without permission from one place to another within the Society, appear to us in the Lord not to be re-admitted, unless he who discharged them, or the Superior of the place he left without permission, or the General, or his vice-gerent, being made acquainted with the case, first yield his assent; that no want of information of any error either of things or persons, be a cause of offence to God.

2 It is evident, that whatever power or influence may have been imparted to the several members of the Society as such, must cease whenever they cease to be members.

3 It shall be declared to those that are dismissed, that they stand *absolved* from the simple vows, if they have uttered them according to the usual form of the Society (which will be seen in the fifth part); and that *they need no further dispensation.*

4 There will be no exertion needful to bring those back who have gone away without permission, if they have previously been considered as possessing little talents for the benefit of the Society; but rather let them be directed to some other institution, wherein they may serve God, being *disengaged from their*

vows, if they have taken them, so that all scruples may be removed.

5 If they are of that description, that it would appear to be agreeable to God not thus to give them up, more especially if they appear to have gone away under any violent temptation, or deceived by others, some pains may be taken to bring them back; and it will be lawful to use the privileges to this effect granted by the Apostolical Chair, so far as the Superior shall see fit in the Lord. And when any one shall be so brought back, he shall be committed to the prudence of the aforesaid Superior, who shall see whether any punishment be necessary, or determine whether it may not be altogether better to proceed in the spirit of lenity: in all which, the interest and edification, both of him who is brought back, and likewise of all the inmates must be considered.

6 But if any one of his own accord return to the College or House which he had left without permission, and he is thought useful in other respects to the service of God; it must be considered whether he bring with him a true purpose of persevering, and be ready to make any satisfaction and probation: if otherwise, and he shows no signs of true penitence, he will not be worthy of re-admission.

7 If any one who has been justly dismissed return to the House whence he was discharged, prepared for any punishment; if the same reasons yet remain, for which he was dismissed; it is clear that he should not be re-admitted. If they do not remain, and he who dismissed him should judge it to be agreeable to God, that he be again received into the same or any other House; let him inform the General, or Provincial, and do what is commanded by him.

8 Whether he who returns went of his own accord, or was dismissed; if he be re-admitted, he ought to be again examined, and a general confession should be made, beginning from that which he last made in the House down to his return; and he shall be put to other probations and trials, as shall seem good in the Lord to the Superior, with a view both to the general and individual edification.

THE THIRD PART;

Of superintending and advancing those who remain in Probation.

OF THE SUPERINTENDENCE IN THOSE THINGS WHICH CONCERN THE SOUL, AND IMPROVEMENT IN VIRTUE.

CHAP. I.

1 AS in the admission of those whom God calls to our Institute, by granting them talents suitable thereto; and in the dismissal of those who manifest by the want of such talents, that they have no call from the divine Wisdom; those particulars must be considered which we have before treated of: so there is need of consideration and due prudence to superintend in their vocation those retained under probation within the Houses and Colleges, and to assist them so to advance in spirit and virtue along the way of God, that attention be paid to the health and vigor of the body which are necessary to labour in the vineyard of the Lord: and therefore, in the first place, what relates to the soul shall be treated of; what to the body, in the second.

2 As touching the soul; since it is so important to remove those who are under probation from all imperfections and hindrances of any kind to their further spiritual advancement; it greatly tends to this, that they forego all intercourse either by words or writing, with those who may cause them to grow lukewarm in the course proposed by themselves; and that in their progress along the spiritual path they converse only with such persons, and on such subjects, as may assist them in attaining that object to the service of God, which, at their entrance into this Society, they proposed to themselves as their aim.

3 For the same reason, they should not leave the House, except at such time and with such companion as the Superior shall allow; nor within the House shall they converse without restraint with any at their own pleasure, but with such only as shall be appointed by the Superior; by whose example and spiritual

conversation they may receive edification and not detriment; and may profit in the Lord.

4 Let all most diligently guard the gates of their senses (of their eyes especially, their ears, and tongue,) from all intemperance or vice; and maintain themselves in peace and true internal humility, and manifest it in silence, when silence is to be observed; when speaking is allowed, in circumspection and edification of words, in modesty of features, in decorum and gravity of gait and attitude, without any token of impatience or pride; in endeavouring and desiring to give the preference to others in everything; considering all in their own minds as their superiors, and externally paying that honour and reverence which every condition demands, with religious simplicity and moderation; that so it may come to pass, that mutually regarding one another, they may grow in devotion; and praise God our Lord, whom each one should endeavour to recognise in another, as in his image.

5 In the refection of the body, care must be taken that in all things temperance, moderation, and decorum be observed internally and externally. Let a blessing go before, and a giving of thanks follow; which all should offer with that reverence and devotion which is due. And whilst the body is refreshed with eating, let food be also ministered to the soul, in the reading of some pious rather than difficult book, which all may understand, and from which all may profit; or on these occasions, some one appointed by the Superior may preach; or somewhat of the same sort be done to the glory of God.

6 Let all who are in good health have some occupation either in spiritual or external matters. And they who have any particular duty or office should be assisted, if necessary; and so when they are at leisure, they should be occupied with other things; that idleness, the source of all evils, may, as far as possible, have no place within our Houses.

7 That they may know the value of *holy Poverty*, let all be taught to use nothing as their own; although in the time of probation it be not necessary to give up the possession of their own property, except at the bidding of the Superior after the end of the first year, if he think it furnishes an occasion of temptation, and hinders any person's proficiency in the spirit by his cleaving to it with immoderate fondness and confidence; and then let

him who strips himself of his possessions follow Christ's commands: he may, however, in his devotion bestow his property, or a portion of it, upon one object rather than another, as he shall perceive it most agreeable to the divine pleasure, as is set forth in the Examen.

8 Let them learn, also, that they may by no means borrow, or lend, or give away anything that is in the House, except with the knowledge and consent of the Superior.

9 Whoever at his entrance, or after his entrance, impelled by his own feelings of devotion to Obedience, may desire to dispense his property, or a part of it, to *the benefit of the Society,* would doubtless accomplish a work of greater perfection, alienation, and denial of all self-love, by not descending through any weak regard into particulars, nor from such regard applying his property to any one object rather than another: but by desiring the wider and more general interest of the Society (which is wholly instituted to the greater glory of God, the universal advantage, and the salvation of souls) let him leave its disposal to him who has the care of the whole Society, whether it should be applied to any one place rather than another within the same province: since he must know better than any other, what is most needful, and what most urgent, in every place connected with it, regard being paid to kings, princes, and other governors, that no offence be given them; but that all things give way to the greater edification of all, the spiritual benefit of souls, and the glory of God.

10 Let them be taught how to detect the illusions of the devil in their spiritual exercises, and how to defend themselves against all temptations; at the same time let them learn the means, sought out with all possible diligence, to be resorted to in overcoming temptations, and employed in acquiring real and solid virtues; whether their spiritual visitations be more or less frequent, let them always make advancement in the way of God's service.

11 Let them daily resort to an habitual examination of their conscience, and at least once a week go to the sacraments of Confession and the Communion; *except* for some reason the Superior determine otherwise; and let there be appointed one Confessor for all by the Superior: and if this is not practicable, let each have his own regular Confessor, to whom he may unreservedly

open his conscience. Which Confessor ought not to be at a loss *what cases should be reserved* for the Superior. Those then shall be reserved which shall seem necessary or highly expedient to be known by him; in order that he may the better apply a remedy, and preserve those committed to his care from all things hurtful.

12 It will be highly useful, that there be in every House a faithful man, sufficiently skilled in spiritual concerns, to instruct and teach them how they ought to behave themselves, both internally and externally, according to the Society's Institute and religion; and to encourage, remind, and lovingly persuade them to it: whom all under probation should love, to whom they should have recourse in their temptations, disclose all their concerns with confidence, and from whom in all cases they may hope for consolation and assistance in the Lord: and let them be admonished to hide no temptation, but to disclose it either to him, to their Confessor, or to their Superior; nay more, to take a pleasure in *thoroughly manifesting their whole soul* to them; not only disclosing their defects, but even their penances or mortifications, their devotions, and all their virtues; desiring with perfect concurrence to be guided by them, wherever they have deviated from the direct path; and not wishing to be led by *their own judgment,* except it agrees with that of those who are to them *in stead of Christ our Lord.*

13 Temptations may be encountered, by applying their opposites: as when an individual is observed to be disposed to pride, he should be employed in the more abject occupations which may seem good to humble him, and so of the other depraved propensities of the soul.

14 Moreover, it is a matter of propriety and decency, that no woman enter our Houses and Colleges, but our Churches only; and that neither arms nor other instruments of vanity be allowed, but only those things which conduce to the object which the Society has in view, the service and praise of God.

15 What measure should be observed in enjoining penances and corrections, must be left to the prudent charity of the Superior, and those whom he has deputed; who in these matters will regard the dispositions of persons, and the general and individual edification to the glory of God. Every one must undergo penances of this sort with prompt compliance and an unfeigned desire of

amendment and spiritual improvement; even though they be enjoined for a defect not culpable.

16 Let a Syndic or Censor be appointed in the House, whose duty it shall be to notice whatever relates to decorum and external decency, superintending both Church and House; observing and communicating with the Superior, or remonstrating with him who is in fault, if so much power is granted to him the more effectually to discharge his duty in the Lord.

17 Let all take care to derive some profit from bodily disease, whenever it occurs, not to their own edification only, but to that of others also; not showing themselves impatient or morose; but rather internally maintaining and externally manifesting patience, and obedience to the physician and superintendent of the sick, using pious language tending to edification, to prove that sickness is accepted as a gift, since it is not less so than health itself, from the hand of our Creator and Lord.

18 Let all think, let all speak, as far as possible, the same thing, according to the Apostle. *Let no contradictory doctrines therefore be allowed either by word of mouth, or public sermons, or in written books, which last shall not be published without the approbation and consent of the General (who shall submit them to the censure of three at least of learning and clear judgment in that department.)* And indeed all difference of opinion regarding practical matters should be avoided as much as possible which is usually the source of discord, and unfriendly to mutual good-will; and on the other hand, let union and reciprocal conformity be diligently upheld, and whatever is destructive of them be discouraged: so that thus united in the bonds of fraternal love individuals may more efficaciously and successfully employ themselves in the service of God, and the benefit of their fellow-creatures.

19 Since the example of the elders greatly conduces to advancement in virtues, by which others may be animated to their imitation; the Superior (except it is judged for particular reasons to be inexpedient) and all the priests he may approve of, at some period in every year shall take upon themselves the duty or duties of those who officiate at home, that so this office may be rendered more acceptable to others, to which they have been ordained to the greater service and glory of God.

20 On certain days in every week let the Catechism be explained

and the method of confessing rightly and with profit be taught; also of communicating, of hearing the mass, and ministering in it; of praying, meditating and reading according to each man's talent; and let it be seen to that they not only learn what they ought, but that they remember, and practise what they learn: let all employ their time in spiritual concerns, and persist in acquiring habits of devotion according to the measure of the grace of God communicated to them; to which it will greatly contribute to assign certain or even all the spiritual exercises to such as have not hitherto employed themselves in them; as shall be judged most expedient for each in the Lord.

21 It is fit that all be practised in preaching at home (except the Superior exempt any one) so that beyond the useful employment of an hour after dinner, they may be encouraged and habituated in some degree (as to voice, and manner, and other particulars) to discharge that duty; and to give some evidence of the talent which the Lord communicates to them in this department; and also to express their good conceptions to their own and their neighbours' edification, frequently treating of those subjects which relate to self-denial, advancement in virtue, and perfections of all sorts; mutually exhorting one another to these things, and above all to union and brotherly love.

22 It will assist greatly to discharge those duties with all possible devotion, in which humility and charity are more especially necessary. And generally speaking, the more closely each one has united himself to God, and thrown himself freely upon the supreme Majesty; so much the more bountiful he will find God towards him; and he will daily become more qualified to receive grace and ampler spiritual gifts.

23 It is especially conducive to advancement, nay even necessary, that *all yield themselves to perfect Obedience, regarding the Superior* (be he who he may) *as Christ the Lord;* and submitting to him with inward reverence and affection; let them obey not only in the outward performance of what he enjoins; entirely, promptly, resolutely, and with all due humility, without excuses, or murmurs, even though he order things hard to be done, and repugnant to their own sense; but let them also strive to acquire perfect resignation and *denial of their own will and judgment, in all things conforming their will and judgment to that which the Superior wills and judges (where sin is not perceived) the*

will and judgment of the Superior being set before them as the rule of their will and judgment; whereby they may more exactly be confirmed to that chief and supreme rule of all good-will and judgment, which is the eternal Goodness and Wisdom.

24 And the more to exercise themselves in the virtue of Obedience, it is expedient, and even necessary, that they obey not only the Superior of the whole Society or House, but the subordinate officers also, who have from him derived any authority, in all those things in which they have power, and accustom themselves not regard him whom they obey, but rather Him for whose sake they obey, namely, Christ the Lord.

25 Let all love Poverty, as their Mother, and according to the measure of holy discretion let them try some of its results at proper periods; and, as is set forth in the Examen, let them be prepared, at the end of the first year to distribute their temporal goods, when it is enjoined by the Superior, under the regulations stated in the Examen.

26 Let all struggle to maintain an upright intention not only in their condition of life, but in every single action, ever studying sincerely to serve and please the divine Goodness, for its own sake, and for Love's sake, and those inestimable benefits with which It has anticipated our wants, not for the fear of punishment, or the expectation of rewards (although these may assist higher motives) so that in all things they may seek God, divesting themselves, as far as possible, of their love of all creatures; so as to turn this universal affection towards the universal Creator, loving Him in all, and all in Him, according to His most holy and divine Will.

27 The study to which those should apply themselves who are under probation in the Houses of the Society should be that which will most advance them in the aforesaid denial of themselves and their progress in virtue and devotion. But generally speaking, there shall be no literary studies within our Houses, unless a dispensation should appear necessary for peculiar reasons. For Colleges have been provided for the study of Literature; and the Houses for the practice of what they have learnt, and for laying a foundation of humility and every virtue in those who are to bestow their labour upon them.

28 Let there be some one in each House who once a week, or at least once a fortnight, shall refresh the memory of all in these

and the like matters; or they may be bound to read them over: lest through the constitution of our frail nature they cease from the performance of them in forgetfulness. And several times every year let all petition the Superior that penances be enjoined them for neglecting the observation of the Rules; that this concern may be an evidence of that which every one should maintain for his spiritual advancement in the path of God.

OF THE SUPERINTENDENCE OF THE BODY.

CHAP. II.

1 As overmuch solicitude in those things which pertain to the body is reprehensible; so a moderate regard for the preservation of health and strength of body to the service of God is commendable, and to be observed by all: and for this reason, whenever they discover anything to be hurtful to them, or anything to be necessary for their food, clothing, habitation, attention to duty, or other things, let all inform the Superior, or whomsoever the Superior may appoint, observing, in the interim, two things: first, that before they refer anything to him, they betake themselves to prayer; and after prayer, if they still think the matter should be communicated to the Superior, let them do so: secondly, when they have briefly explained it to the Superior, verbally, or in writing (that it may not escape his memory) they leave to him the entire settlement of the question, and consider whatever he determines to be best; nor proceed to argue or urge it, either themselves or by another (whether that which is desired be conceded or not) seeing they should persuade themselves that what the Superior determines after due consideration is most conducive to the divine pleasure, and their own benefit.

2 Let a time for eating, sleeping and rising be appointed for general observation.

3 In all those things which relate to food, clothing, habitation, and other things needful for the body, let care be taken with the divine aid, that in every probation of virtue and act of self-denial, nature be nevertheless sustained and preserved for the honour of God, and His service, due regard being paid to persons in the Lord.

4 As it is not expedient that any one be burdened with so much bodily labour, that the intellect be overwhelmed, and the body

suffer detriment; so any bodily exercise, which aids either, is generally necessary for all, those not excepted who ought to be occupied in mental pursuits, which should be interrupted by external employments, and not continued nor taken up without some measure of discretion.

5 The castigation of the body should neither be immoderate nor indiscreet in vigils, fastings, and other external penances and labours, which usually do harm, and hinder better things. It is expedient therefore that whatever is done in this way be disclosed by each one to his Confessor, who should refer it to the Superior if he thinks that moderation is exceeded, or even doubts of the excess. All these things, however, are done, that we may proceed more clearly, and that greater glory be given to God our Lord, both in our souls and bodies.

6 Let there be some one in every House to preside over everything that relates to the good health of the body, and as well for maintaining it in the healthy as in those more especially who from age and other causes are more weakly, as in restoring it to the sick, to which person all ought immediately to refer, if they feel themselves unwell; that the convenient remedy be provided, as charity requires.

7 In whatever relates to the protection of temporal property, beyond that duty which reason and charity impose upon all, it will be proper that some one be delegated to the office, to watch over it, as though it belonged to our Lord Jesus Christ.

For all other duties, and those especially which are performed more decently at home than abroad, care must be taken that an adequate number of officials be appointed; and let the Coadjutors in external things learn these duties if they are not already acquainted with them, always directing everything to the greater glory of God our Creator and Lord.

THE FOURTH PART;

of the instruction of those who are retained in the Society, in literature and other studies which tend to assist their fellow-creatures.

INTRODUCTION.

1 SINCE the object at which the Society directly aims is to aid their own souls and those of their fellow-creatures in attaining that ultimate end for which they were created; and since learning and the method of propounding it, as well as the example of life are necessary to this object; as soon as a good foundation of self-denial, and the needful advancement in virtue has been laid in those admitted to probation; the next care will be the edifice of literature, and the manner of employing it, by which they may promote the better knowledge and the better service of God our Creator and Lord.

For this the Society comprehends Colleges, and also Universities, or general studies; in which those who have given satisfactory evidence of themselves in the Houses of probation, but have entered without adequate instruction in the learning indispensable for our Institute, may be taught that and other things which conduce to the salvation of souls. First then, let the discourse turn on those things which pertain to Colleges; afterwards of what relates to general studies, with that favour which the divine Wisdom shall vouchsafe to grant us to His own greater honour and glory.

OF THE COMMEMORATION OF FOUNDERS, AND BENEFACTORS OF THE COLLEGES.

CHAP. I.

1 SINCE it appears most agreeable to reason that a due return be made, as far as in us lies, to the piety and beneficence of those whom the divine Bounty has used as instruments for the foundation and endowment of our Colleges; first, in every College of our Society let Masses be celebrated once a week for ever for its Founder and benefactors, whether alive or dead.

2 At the beginning of every month all the priests who are in the

College ought to offer the same sacrifice for them for ever. On that day, moreover, in every year, on which possession of each College was given to the Society, let it be solemnized with a Mass for the Founder and benefactors; and whatever Priests are present in the College at that time, let them all celebrate their sacrifices there.

3 On that day let a wax candle be offered to the Founder, or to one nearest allied to him in family, or to him whom the Founder himself appoints, in which candle there shall be the arms of the Founder, or the emblems of devotion. In that shall the Society testify the gratitude which it owes to its Founder in the Lord.

4 As soon as the Society shall come into possession of any College, let the General see that it be communicated to the whole Society, that every Priest may thrice say Mass for the living Founder of the College and its benefactors; that the Lord may guide them with His benignity in all things, and enrich them ever with His gifts. Again, when they shall have departed this life, the General will take care, as soon as he hears of it, that throughout the Society every Priest say three Masses for their souls. And as often as it is said, Masses are to be solemnized by the Priests; all the rest who live in Colleges, and are not Priests, ought to pray to the same purpose; since they are all bound in the Lord to the same gratitude.

5 The Founders moreover, and the benefactors of Colleges *are made partakers of all the good works which are done, by the grace of God,* not only in the Colleges, but in the whole Society.

6 In general, however, the Society should understand that it is peculiarly bound in Charity, as well to Founders, as to their connexions, as long as they live, and after their decease, to do them every service which can be rendered by us according to our humble profession to the glory of God.

OF THOSE THINGS WHICH RELATE TO THE ADMISSION AND RELINQUISHING OF COLLEGES, AND THEIR TEMPORAL CONCERNS.

CHAP. II.

1 The General shall have full power, in the name of the whole Society to admit those Colleges which are freely offered to the Society, to use them in full accordance with its Constitutions.

2 If the Founder should exact any conditions at all contrary to the order and manner of proceeding usual with the Society, it may be left to the consideration of the General (after hearing the opinions of those whom he shall think most capable of judging in such matters) whether it will be useful to the Society, all things being considered, with a view to God's service, which it has proposed to itself, to admit this College, or not. But if in the course of time the Society finds itself burdened with the load, it may propose and determine, in a general Congregation, that such College be relinquished; or see that the burden be lightened, or at least that ampler means be provided to bear it. This is meant however, if before a Congregation of this sort, the General have not remedied the evil, as is proper in the Lord.

3 In conjunction with the whole Society, the General shall have the power of relinquishing or alienating Colleges or Houses already admitted. But as this is as it were to remove a limb from the body, and is altogether a matter of perpetual and serious moment, it is better that the whole be consulted.

4 Within the Colleges of the Society, let no care of souls, nor obligations to say Mass nor other things of this sort be allowed which are very apt to divert their inmates from their studies, and interfere with the benefits which are sought from them to the service of God: in the same way also, they shall not be allowed in the other Houses, nor the Churches of the Professed Society, which, as far as possible, ought to be left at liberty to undertake the missions of the Apostolic Chair, and other works of piety to the service of God, and the salvation of souls.

5 The Society shall take possession of the Colleges with the Temporal Property which belongs to them, and shall appoint Rectors duly qualified for the office, who shall undertake the care of maintaining and managing their temporal concerns, and provide for the wants as well of the Building, as of the Scholars (who reside in the Colleges) and of those who are under Probation for admission, and those also who without the Colleges conduct their affairs. The conduct of the entire administration shall remain in the Rectors: so as to enable them to render an account, whenever and to whom the General shall appoint: and since the General can neither convert the temporal goods of the Colleges to his own use, nor that of his relations, nor of the Professed Society; he may therefore conduct himself the more

completely above all suspicion in their superintendence, to the greater glory and service of God.

6 In those Colleges which, besides Preceptors, can maintain twelve Scholars out of their own incomes, for the greater edification of the people alms should neither be required, nor received, nor any other gifts. If the revenues are less than sufficient to maintain this number, alms may be received but not solicited; *unless* the College be labouring under so great poverty that it be necessary to ask, at least from some. Then indeed (keeping ever before their eyes the service of God and the general good) not only may alms be solicited, but they may beg from door to door for a season, whenever *necessity* requires it.

OF THE SCHOLARS WHO ARE SETTLED IN THE COLLEGES.

CHAP. III.

1 As regards the Scholars, for whose instruction the Colleges are appointed, it will first be necessary to consider in the Lord what kind of persons they ought to be who are sent, or admitted to them.

2 First of all, no one shall be placed in any College of the Society amongst the Scholars with any of the five impediments mentioned in the Second Part. And besides the Coadjutors necessary to the service or assistance of the College, the rest ought to be such that it may reasonably be hoped they will prove useful in the vineyard of the Lord Christ after our example, and in the cultivation of learning.

These, the more intellectual they are, and the more adorned with good morals, and the more healthy to sustain the labour of study, the more proper will they be, and the sooner they may be sent, to be admitted into our Colleges.

3 In addition to this, they only shall be admitted among the Approved Scholars, who have been under Probation in our Houses and Colleges, and at the end of two years spent in various trials and proofs, and after taking the vows, with a promise to enter the Society, they shall be admitted to spend their lives within it for ever to the glory of God.

4 Besides these, some may be admitted to study, who, before the two years, and the probation above-mentioned, are sent to the Colleges from the Houses (because such a course seems ex-

pedient in the Lord) or are admitted into them: but they shall not be deemed Approved Scholars, until at the expiration of the two years, and after their vows and promise have been made, they are placed among the number of the Approved.

OF THE SUPERINTENDENCE OF THE ADMITTED SCHOLARS.

CHAP. IV.

1 Let that suffice, which is set forth in the Third Part, of the superintendence of temporal and external affairs of the Colleges, in all that relates to the body. This however must be noted with peculiar care, that the Scholars study not at seasons unfavourable to bodily health; that they devote sufficient time to sleep, and observe moderation in their mental labours. So will it come to pass that they will be able longer to persevere both in the acquisition of learning and in employing it to the glory of God.

2 In what relates to spirituals; the ordering of those who are admitted into the Colleges, and of those admitted into the Houses will be the same, so long as they are under Probation. After Probation, when they are at leisure to acquire learning, as on the one hand care must be taken lest in the eagerness of study the love of the solid virtues and a religious life grow cold; so, on the other, too much time must not be given to mortifications, prayers, and lengthened meditations. Since to labour in learning which is acquired with the sincere purpose of serving God, and in a certain sense requires the whole man, will not be less pleasing to God, and our Lord, but even more so, than to be occupied in religious exercises during the time of study.

3 Therefore, besides the Sacraments of Confession and Communion (in which they must participate once a week) and the Mass which they must hear daily, let them employ one hour in reciting the Office of the most blessed Virgin Mary, and in examining their consciences twice a day, with other prayers according to their particular devotion to fill up the hour, if not already occupied. All which they shall do at the appointment and judgment of their Superiors to whom *as in the place of Christ* they owe Obedience.

4 Others, such as those Coadjutors who have not learned to read, besides Mass, may spend an hour also in reciting their Rosary,

or Crown of the most blesssed Virgin Mary, with a double examination daily, or other prayers, according to their particular devotion, as was set forth for the Scholars.

5 As an increase of devotion, and to raise the sense of obligation with which they are bound to God, and for a greater confirmation of the students in their calling, it will be expedient to *renew* twice a year, viz. at the feasts of the Resurrection and the Nativity, *the simple vows* which they have taken according to the formulary in the Fifth Part, chapter IV. And let him who did not take them at the conclusion of the two years, as is set forth in the Examen, take them now.

6 In their way to the public Schools (and let them go nowhere else without permission of the Superiors) let them go and return together with that exterior and interior modesty which is suitable to the edification of themselves and others; and let their conversation with the exterior Scholars be limited to literature or spiritual advancement; as shall be thought more profitable to all to the greater glory of God.

OF THE STUDIES TO WHICH THE SCHOLARS OF THE SOCIETY SHOULD APPLY.

CHAP. V.

1 As the object of the learning to be acquired in this Society is by the divine favour to benefit their own and their neighbours' souls; this will be the measure in general and in particular cases, by which it shall be determined to what studies our Scholars should apply, and how far they should proceed in them. And since, generally speaking, the acquisition of divers languages, Logic, Natural and Moral Philosophy, Metaphysics, and Theology, as well Scholastic, as that which is termed Positive, and the Sacred Scriptures assist that object; they who are sent to our Colleges shall give their attention to the study of these faculties; and they shall bestow greater diligence upon those which the supreme Moderator of the studies shall consider most expedient in the Lord to the aforesaid end, the circumstances of time, place, and person being considered.

2 Descending to particular persons; what each individual shall study must be left to the prudence of the Superiors. But the

services of any one endowed with good natural abilities will be useful in proportion to his attainment of solid learning in the faculties above-mentioned.

3 The Rector shall consider and determine of the time to be spent on any of these sciences, and when to proceed to more useful things, after a fitting examination.

4 Let them follow in each faculty the safer and more approved doctrine, and those authors who teach it: the care of this shall belong to the Rector, who shall follow that which is established throughout the Society to the greater glory of God.

HOW THE SCHOLARS MAY BE ASSISTED IN SUCCESSFULLY STUDYING THESE FACULTIES.

CHAP. VI.

1 THAT the Scholars may make the greater proficiency in learning, let them in the first place labour to watch over the purity of their souls, and to maintain the proper object of their studies, aiming at nothing else in their literary pursuits than the divine glory and the advantage of souls; and in their prayers let them often beg for grace, that they may improve in learning to this end.

2 Let them besides seriously and constantly resolve to apply their thoughts to study, and assure themselves that they can do nothing more acceptable to God in the Colleges, than if with the intention above expressed, they give themselves diligently to learning. And even though they never call into exercise what they have learned, let them persuade themselves that to have undertaken the labours of study, as is fitting, out of mere obedience and charity is a work of great merit in the sight of the divine and supreme Majesty.

3 Let all impediments which distract the thoughts from study be removed, whether of devotion, and mortification, which are undertaken exorbitantly, or without due order, or of cares and occupations which arise at home from domestic duties, or abroad in conferences, confessions, and other duties towards our neighbours: so far at least as they may be declined in the Lord. For it is praiseworthy that these employments be deferred, however pious, until their studies be completed, that hereby they may

afterwards render themselves more useful to others with that learning which they may have acquired. And let all these things be done with greater zeal for God's service and glory.

4 Order must be observed in study, that they lay a solid foundation in the Latin language sooner than in the Liberal Arts; and in these before they attend to Scholastic Theology; and in this, before Positive Theology. The Sacred Scriptures may be taken in hand either at the same time, or afterwards.

5 Those languages in which they were either written or translated may be learned sooner or later as the Superior in the variety of concurring causes and the difference of persons may think best. So the order of time will be left to his prudence. But if our Scholars apply to the study of languages, among other objects to which their attention may be directed, let this be one, namely, to defend the version sanctioned by the Church.

6 Let all the Scholars attend the lectures of the public Professors at the pleasure of the Rector of the College: which Professors, whether they belong to the Society or not, it is to be wished, should be learned, diligent, assiduous, and anxious for the improvement of the students as well in the lectures as in their other literary employments.

7 Let there be a common Library in the Colleges, if possible; of which a key should be given to those who in the Rector's judgment ought to have it. Besides these, however, every one shall have such other books as are necessary.

8 Let the Scholars be assiduous in attending lectures, and diligent in preparing for them; and when they have heard them, in repeating them; in places which they have not understood, making inquiry; in others, where needful, taking notes, to provide for any future defect of memory.

9 It shall be the duty of the Rector of the College to see whether Masters and Scholars do their duty in the Lord, or not.

10 Since the habit of debating is useful, especially to the Students of Arts and Scholastic Theology; let our Scholars attend the ordinary disputations of the Schools to which they belong (though they be not under the control of the Society) and see that they afford a distinct specimen of their learning, but with all modesty. It is proper also that on every Sunday, or on some other day of the week some one in our College appointed by the Rector from any Class of students, of Arts or Theology, after

dinner should undertake some positions to be maintained (if no impediment intervene from any peculiar cause) to be affixed to the School-doors the previous evening, where all who please may assemble to dispute or listen; which being briefly stated by him who is to reply, it shall be permitted to all to debate whether within or without our College; but some one should preside to moderate the debaters, and elicit and demonstrate to the benefit of the audience the doctrine which ought to be held: and also to give the signal to those who dispute to conclude, and so to divide the time that an opportunity of speaking be allowed to all as far as possible.

11 Besides these two sorts of disputations above-mentioned, let a time be set on each day, for debating in the Colleges, a moderator being appointed, as we have said: so that, by these means, their talents may be exercised, and the difficulties which occur in these faculties may be the better elucidated to the glory of God.

12 Those who are studying polite literature shall have their appointed times also for conferring and disputing on what pertains to those studies, before some one who shall direct them; and on Sundays, or other appointed days after dinner they shall alternately either maintain positions in their own studies, or exercise themselves in writing verse or prose; whether it be done *extempore*, the subject being then proposed to discover their readiness; or whether they read in public what they have composed in private on a theme previously given them.

13 Let all speak Latin commonly, but especially the Students in Humanity, and commit to memory whatever shall be set by their Masters, and diligently cultivate their style in composition: and let some one take the trouble to correct them. It shall also be allowed to some, at the Rector's pleasure, to read certain other authors in private, besides those which are publicly studied; and every week on an appointed day, after dinner, let one of the more advanced pronounce a Latin or Greek oration on a subject tending to the edification of the inmates, by which they may be animated to greater perfection in the Lord.

14 Moreover, the Students of Arts and Theology especially, and all the others should have their private quiet study, where they may learn better and more exactly what has been treated of.

15 As the over earnestness of some in their studies ought to be repressed, so others who require it ought to be stimulated, incited, and animated to their duties; and that the Rector may more effectually do this, he should ascertain himself, from personal observation and by means of another to whom he shall have entrusted the office of Syndic or Visitor of Studies, in what way the Scholars do their duty. And if he shall perceive that any one during his studies wastes his time, that he is unwilling, or unable to make progress in literature; it will be proper to remove him, and put some one in his place, who shall make more proficiency in the object appointed in the Colleges for God's service.

16 The study of any faculty being completed, it will be well to go over it again in private, reading one or more authors than before, at the Rector's discretion. He may moreover reduce to writing, if the Rector thinks proper, more briefly, distinctly, and accurately, whatever in that same faculty he had previously written during the course of lectures when he had less skill than now at the conclusion of the course.

17 At the appointed times let them prepare themselves for the public examinations and responses; and they who after diligent scrutiny may be found worthy shall be advanced to the usual degrees. Let them not however assume any particular places, although such as are generally assigned in the University wherein they take their degree, that *they may avoid every appearance of ambition and other inordinate passions;* but let them all arrange themselves together without precedence, and incur no expense unbecoming paupers in these degrees, to which they should be advanced without detriment to their humility, and with no other motive than to render themselves more useful to their neighbours to the glory of God.

18 Whether it may be better for their own benefit or that of others for those who have accomplished the course of their studies, to read privately or publicly, shall be left to the judgment of the Superior who shall determine whatever he may think most expedient in the Lord.

OF THE SCHOOLS OF THE COLLEGES BELONGING TO THE SOCIETY.

CHAP. VII.

1 REGARD being had not only to the progress of our own Scholars in literature, but to the progress also of those not of our Society in literature and morals, whom we have admitted into our Colleges to be instructed, let public Schools be opened, wherever it may conveniently be done, at least for Polite Learning. In the more important studies, they may be opened with reference to the circumstances of the places where our Colleges exist, always keeping before our eyes what shall be most pleasing to God.

2 In these Schools let that method be pursued by which the external Scholars may be well instructed in all that relates to Christian Learning; and let care be taken, as far as possible, they may *attend the Sacrament of Confession once a month*, frequently hear the word of God, and in short imbibe, together with learning, morals becoming Christians. And because, in particular subjects, there must needs be much variety, according to the difference of places and persons, we shall not here insist upon them severally: but this may be declared that rules should be established in every College which shall embrace all necessary points. And we may in this place recommend that *the correction* which the external Scholars require *shall never be withheld*: only let it be administered *by some one who is not of our Society.*

3 As it is peculiar to our profession to receive *no temporal remuneration* for spiritual services, in which according to our Institute we are engaged for the service of our fellow-creatures; it is not expedient to receive any endowment of a College, by which the Society shall be bound to maintain a Preacher, or Confessor, or Lecturer in Theology. For although a regard to equity and gratitude should stir us to attend with increased diligence to the said ministrations which belong to our Institute; yet in our Colleges which have been founded with greater liberality and devotion, no obligations or conditions shall be admitted, which may derogate from the sincerity of our manner of proceeding, namely to give freely what we have freely received; still, for the support of those who labour or study for the common good of the College, *that endowment may be accepted* which the charity of Founders assigns to the glory of God.

OF INSTRUCTING OUR SCHOLARS IN THOSE THINGS WHICH RELATE TO THE SERVICE OF THEIR FELLOW-CREATURES.

CHAP. VIII.

1 LOOKING to the object to which the studies of our Society are directed, it will contribute to that end, that they begin to habituate themselves to wield their spiritual weapons for the benefit of their neighbours. For although this should be done in our Houses more properly and continuously, it should yet be commenced in our Colleges.

2 First of all, those who in the judgment of the Superior are to be admitted to sacred orders, should be instructed in the method of saying Mass, so that besides intelligence and internal devotion, they may exhibit a becoming external manner to the edification of the hearers: and that all the Society, as far as possible, may use the same ceremonies: in which so far as the variety of countries shall allow, it shall follow the Roman practice as being more general, and that which the Apostolic See has adopted in a more peculiar manner.

3 Let them accustom themselves also in setting forth their sermons and sacred lectures to the way best adapted for the edification of the people, which differs from the Scholastic method; and to discharge this duty let them labour to acquire the vernacular tongue of the country thoroughly. There are other things which they should have studied, and have at their fingers' ends, which will be useful to this duty; and in short, they should ***employ all means*** which may assist them to discharge this office the better, and with greater spiritual profit to others.

4 Let them be accustomed also to the ministration of the Sacraments of Confession and Communion, and endeavour to comprehend and discharge that duty not only as relates to themselves but also to the penitents and communicants, that they may understand and receive the same duly and usefully to the glory of God.

5 Let them accustom themselves to communicate their spiritual exercises to others, when each has experienced them in himself; and let all be diligent not only to give an explanation of them, but also to acquire a readiness in wielding this kind of spiritual arms which by the grace of God is felt to contribute so largely to His service.

6 Let due diligence be employed in acquiring the proper method of teaching the Catechism, accommodated to the intelligence of children and ignorant persons.

7 As in the foregoing, our neighbours are helped forward in living well; so care must be taken that they be instructed in whatever is available towards dying well: and let it be understood what method ought to be observed at that hour which is so momentous to the ultimate attainment or loss of everlasting happiness.

8 Generally speaking, they should be taught what method should be pursued by the labourers of this Society, (who must be engaged in such various quarters of the world, and with such different classes of men), in preventing the inconveniencies which may arise, and *in securing the emoluments which contribute to the greater glory of God, by employing all the means which can possibly be employed.* And although *that unction of the Holy Ghost, and that wisdom which God is wont to communicate* to those who confide in his divine Majesty, can only teach this; *a way may still be opened* in some measure by those lessons which tend and dispose to the furtherance of divine Grace.

OF REMOVING SCHOLARS FROM THE STUDY OF LITERATURE.

CHAP. IX.

1 Some are removed from the Colleges for the reasons set forth in the Second Part, and in the manner there explained; that others may succeed them who shall make more progress to the service of God. The method is the same both for Houses and Colleges.

2 Sometimes individuals shall be removed, because to be sent elsewhere tends to their greater improvement in religion or learning, or to the general advantage of the Society; as it might happen, if one who had already passed through the course of Arts, in a certain College should repeat it elsewhere, before the study of Theology be commenced. And the same may be said, if they are to be occupied in any other thing to the greater service and glory of God.

3 The ordinary method of removing Scholars from any College where all the aforesaid Sciences are taught, shall be, when each shall have accomplished his studies, his Course of Arts being completed, and four years spent in the study of Theology. And

towards the conclusion of this period the Rector shall understand that it is his duty *to inform the General or Provincial,* and represent what proficiency they have made; and then he shall follow whatever instructions he may receive to the glory of God.

OF THE GOVERNMENT OF THE COLLEGES.

CHAP. X.

1 The Professed Society shall have the supreme care or superintendence of the Colleges according to the letters of the Apostolic See. For since the Professed cannot apply any portion of those revenues to their private advantage or their own use; it is most consonant to reason that they will proceed with greater purity and religion more constantly and perseveringly in those things which are necessary to the good government of the Colleges to the greater service of God and our Lord.

2 *Except what relates to the Constitutions, and the dissolution or alienation of our Colleges, the whole power and administration,* and (generally speaking) the *execution* of this superintendence *shall belong to the General,* who keeping before his eyes the object towards which the Colleges and the Society at large are directed, shall best perceive what is beneficial for them.

3 The General himself therefore, or some one empowered by him for this duty, shall appoint one of the Coadjutors of the Society to preside over each College; who shall give an account of the duty assigned to him to the Provincial, or whomsoever the General shall nominate. And the General also may remove the Rector, and relieve him from his responsibility, as shall appear to him most desirable in the Lord.

4 Care should be taken that he who undertakes the office of Rector should be most exemplary, of great edification, and strict mortification in all depraved inclinations, and tried especially in Obedience, and in humility; one endowed with discretion, skilled in government, versed in business, and experienced in spiritual concerns; knowing how to interchange severity with mildness in due time and place, anxious, laborious, learned; in short one in whom the Superiors may confide, and to whom they may safely communicate their power; since, the ampler this authority, the more effectually the Colleges will be directed to the greater glory of God.

5 It will be the Rector's duty, in the first place, to sustain, as it were upon his shoulders, the whole College by prayer and holy desires; in the next, to see that the Constitutions be observed, to watch over all the Collegians with all solicitude; to defend them from all that may hurt them at home and abroad, as well by prevention, as by applying a remedy when mischief occurs; according both to the general interest and also that of the individual; by seeing that they improve in virtue and learning; securing their health, and likewise the property of the College as well moveable as immoveable; prudently appointing those who hold domestic employments, and observing how they discharge their duty; and as he shall judge most expedient in the Lord, keeping them in their places, or removing them: and generally speaking, he shall see that that which has been set forth in the previous chapters relating to the Colleges, be observed. Let him be mindful also of the ***subordination*** to be entirely maintained in Obedience, not only to the General, but to the Provincial also, informing him of all things needful to be communicated, and referring to him everything of moment; obeying all his injunctions (seeing he also has a Superior); as it is just that matters be referred to him, and obedience be yielded by those who live in the College; who should greatly revere and venerate their Rector, as one ***who holds the place of Christ our Lord, leaving to him the free disposition of themselves and their concerns with unfeigned obedience; keeping nothing concealed from him, not even their consciences, which they should disclose to him, as is set forth in the Examen, at the appointed seasons, and oftener if any cause require it; not opposing, not contradicting, not showiny an opinion in any case opposed to his opinion;*** so that by the union of the same sentiment and will, and by due submission, they may the better be maintained and forwarded in the service of God.

6 Let the Rector provide not only the necessary number of officers for the good management of the House, but let him see that they are competent, as far as possible, to their employments; to every one let him give his regulations, containing all that relates to their several duties, and see that no one intermeddle with another's department. Moreover, as whenever it is necessary, he should provide assistance for them, so whenever they have time to spare, he should see that they spend it profitably to the service of God.

7 Among the officers necessary for the Rector, in the first place, a proper person must be selected to be Sub-rector, or Major Domo, and to see to all things which appertain to the general good. There should be a Syndic also to superintend external concerns; one to see to spiritual affairs, and two or more besides, in whose probity and prudence the Rector has great reliance; and with whom he may consult on the more difficult occasions, and such as seem to involve the greater glory of God. Others also are needful for particular duties.

8 Let the Rector see that the Collegians pay to every man in the discharge of his duty an entire obedience; that the other officers obey the Sub-rector, and himself also, just as he commands them.

It may be well to state this in general, that those who have to exact obedience from others should set them an example of that obedience which they should pay to their Superiors *in the place of Christ*.

9 The maintenance of regularity as to time in studies, prayers, masses, lectures, food, sleep, and other things will be useful in all respects; and a signal should be given at stated hours; at the sound of which, let all forthwith betake themselves to that whereto they are summoned, not stopping to *complete even a single letter*. It will however pertain to the Rector, or to him who superintends, to see when these hours are to be changed according to the seasons or other sufficient causes; and let what he determines be observed.

10 The Rector should himself read or teach the Catechism forty days. Let him see also which of the Collegians, especially towards the conclusion of their studies, and to what extent at home and abroad, should impart instruction to others in conferences, in setting spiritual exercises, in hearing confessions, in sermons, lectures, or explanations of the Catechism, partly for their own improvement, partly for the benefit of others as well within as without; and all things duly considered, let him provide for whatever he shall perceive most pleasing to the divine and supreme Goodness, and His greater service and glory.

OF ADMITTING UNIVERSITIES INTO THE SOCIETY.

CHAP. XI.

1 The same reason in charity, for which Colleges are admitted, and public Schools maintained in them not only for the edification of our own Scholars, in learning and morals but still more of those that are without, may be extended to the undertaking of the care of Universities; that in them this benefit may be enlarged, and be wider spread as well in the Sciences which are taught as in the men who frequent them, and the degrees to which they attain; so that in other places they may teach with authority, what they have in these thoroughly learned to the glory of God.

2 On what conditions and obligations, and in what places these Universities shall be admitted, is left to the judgment of the General of the Society: who having heard the opinions of his Assistants, and of others whom he may choose to consult, shall determine within himself whether they shall be admitted. But when they have been once admitted he shall have no power to dissolve them without the concurrence of a General Congregation.

3 Since religious peace and spiritual occupations allow not that distraction of mind nor other annoyances to the Society which attend the duty of judging in civil or criminal proceedings, no jurisdiction of this kind shall be permitted which the Society might exercise either of itself, or by others depending on it: although it is proper in all that peculiarly relates to the welfare of the University that the ministers of ordinary Justice whether secular or ecclesiastical should *fulfil the pleasure* of the Rector of the University as signified to them touching the punishment of its Scholars, and generally promote the interests of learning, especially when recommended to them by the Rector.

OF THE SCIENCES, WHICH ARE TO BE TAUGHT IN THE UNIVERSITIES OF THE SOCIETY.

CHAP. XII.

1 As the object of the Society and its studies is to assist their neighbours in the knowledge and love of God and the salvation of their own souls; and as to this end the most proper

means is the study of Theology, the Universities of the Society shall chiefly labour therein, and diligently teach by sufficient masters whatever relates to the Scholastic doctrine and the Holy Scriptures, and so much of the Positive as contributes to this our appointed end, without entering upon the portion of the Canons which ministers to contentious courts of law.

2 And since both the study of Theology and its practice demand, especially in these times, a knowledge of Humanity, and the Latin, Greek and Hebrew languages, competent Professors of these shall be appointed in adequate numbers. Professors also may be appointed for other languages, as Chaldaic, Arabic, and Indian, wherever they shall appear necessary or useful to the aforesaid end, regard being paid to the various regions, and the motives which lead to their study.

3 And since the Arts, or natural Sciences dispose the mind to Theology, and contribute to its perfect study and practice, and of themselves assist in the same object; let them be taught by learned Preceptors, and with proper diligence, sincerely seeking the honour and glory of God in all things.

4 The study of Medicine and of the Law shall not be engaged in within the Universities of our Society; or at least, the Society shall not take that duty upon itself, as being remote from our Institute.

OF THE MANNER AND ORDER OF STUDYING THE AFORESAID FACULTIES.

CHAP. XIII.

1 A proper arrangement and order of study must be observed both morning and evening for the subordinate faculties and Theology.

2 And though some variety may occur in this arrangement, and in the hours assigned to study in different countries and seasons, let all at least agree in this that everywhere that only be done which shall be deemed most expedient to the greatest progress in learning.

3 The lectures which are read in public, and the various Professors shall be appointed with reference to the intelligence and number of the audience; they shall particularly inspect the progress of every one of their Scholars, and demand an account

of the lectures; see that they are repeated, and that the Students in Humanity cultivate their conversational powers, speaking Latin and improving their style by writing: enjoining frequent disputations, and especially on the superior students; for which certain days and hours shall be appointed, when they shall debate, not only with their equals, but the inferior with the more advanced on subjects of their own selection; which also in turn the more advanced shall do with the less forward, descending (in their turn) to the studies in which these are engaged, and the Preceptors with one another, due moderation being maintained, and a President appointed, to break off the debate, and to declare what doctrine should be elicited from the discussion.

4 It will be the duty of the Rector either by himself or the Chancellor ever to see that the new-comers be examined, and placed in those classes, and under those Preceptors which are most fitting; and it shall be left to his discretion, after hearing the opinion of the persons appointed to that duty, whether they should remain longer in the same class, or be advanced to a higher. He also shall decide respecting the study of languages, except Latin, whether they should be engaged in before or after Arts and Theology, and how long each Student should apply to them. So in any of the higher Sciences, he shall settle with due regard to the inequality of talents and age, when each should commence and how long occupy himself in them: although it will be best that they who are in the vigour of life and intellect should endeavour to advance in all, and become conspicuous to the glory of God.

5 As assiduity in literary pursuits is necessary, so is some relaxation also. Although it shall be left to the Rector to consider what this should be, and at what periods, the circumstances of persons and places being attended to.

OF THE BOOKS WHICH SHOULD BE STUDIED.

CHAP. XIV.

1 In general, as was observed in treating of the Colleges, those books shall be read which are esteemed of *more solid* and *safe doctrine* in any faculty. Nor shall those be entered on, whose doctrine or authors are *suspected*. In every University they

shall be particularly specified; in Theology, the Old and New Testament shall be read, and the Scholastic Divinity of St. Thomas; and in that branch of divinity called Positive, those authors shall be selected which appear best adapted to our object.

2 As touching Latin and Greek books of Humanity, both in our Universities and Colleges, as far as possible, those shall not be used which contain anything prejudicial to good morals; except they have been previously purified of improper things or words.

3 In Logic and Natural and Moral Philosophy and Metaphysics, the Doctrine of Aristotle should be professed; and in other liberal Arts, and in commentaries as well of these authors as those of Humanity, a choice being made of them, let those be selected which the Scholars ought to see, and the Teachers chiefly to follow in the doctrine which they deliver. But in all his determinations, let the Rector proceed in the way which he shall judge most conducive in the whole Society to the glory of God.

OF TERMS AND DEGREES.

CHAP. XV.

1 In Humanity and the Languages the period for the completion of the course cannot be determined, by reason of the difference of talent and information of the Students, and many other causes, which admit of no other limitation of time than that which shall appear suitable in every case at the pleasure of the discreet Rector or Chancellor.

2 In the study of Arts the terms shall be arranged, in which the Natural Sciences shall be read, and for which not less than three years will be sufficient; besides these a further period of six months shall be reserved for repetitions, and keeping the acts of the Schools, and taking the Master's degree, by those who shall take it. There will elapse a period therefore of three years and a half before any advancement to the Master's degree. And in every year one such course shall be commenced, and another by God's help, accomplished.

3 The course of Theology shall comprise six years. In the first four all that is necessary shall be read: in the other two, besides the repetition, the usual acts for the Doctor's degree shall be kept by those who are to be raised to it. Every fourth year

the course shall ordinarily be commenced, the books to be read being so arranged that a Student may begin on any one of the four years; and through the remainder of the four years commenced, and of so much of the four years to follow, down to the period corresponding to the term when he began, he may complete a course of Theology in four years.

4 In the degrees as well of Masters of Arts, as of Doctors of Divinity, let three things be observed: First, let no one be advanced until he be diligently and publicly examined by persons appointed, who shall carefully perform this duty, and he shall be found qualified for that Science, whether he belong to the Society, or not; Secondly, That the door may be closed against Ambition, no fixed places shall be assigned to those who are raised to Degrees; but let them rather study in honour to prefer one another, without observing any difference of places: Thirdly, As the Society instructs gratuitously, so let it raise to degrees gratuitously; and to those without the Society, let very little expense, although voluntary, be permitted, lest custom at length obtain the force of law; and in this point in the course of time they exceed moderation. Let the Rector take care also not to permit the Masters, or any others of the Society to receive, for themselves or the College, money, or any gift from any one for anything done for his service; *since the Lord Christ alone is to be our reward, our exceeding great reward, according to our Institute.*

OF WHAT RELATES TO GOOD MORALS.

CHAP. XVI.

1 Let diligence be used that they who come to the Universities of the Society to study literature, acquire also good morals worthy of Christians: to which it will greatly assist, if all go to the sacrament of Confession at least once a month, and hear Mass every day, and a Sermon every holy-day, when one is preached. And each of the Preceptors will take care that this be done by his pupils.

2 The Catechism shall be rehearsed in College, on a certain day of every week, and care shall be taken that boys shall learn and repeat it, and that all of more advanced age, if possible, may know it.

3 Every week also there shall be a declamation, (as was said in treating of the Colleges,) by one of the Students on subjects tending to the edification of the hearers, and inciting them to increase in all purity and virtue; that thus their style may not only be exercised, but their morals improved. And all those who understand Latin shall attend these declamations.

4 Neither oaths nor injuries by word or deed shall be permitted in the Schools, nor anything indecorous or dissolute in such persons not belonging to the Society as frequent them. Let the special attention of Preceptors be turned to this, as well in the lessons, when occasion offers, as at other times, to incite their pupils to the service and love of God and of all virtues, by which they may please Him, and to refer all their studies to this object. To keep this in mind, at the commencement of every lesson, let some one pronounce a short prayer to this effect, which the Preceptor and all the Students shall listen to uncovered.

5 Let *a Corrector* be appointed, *who shall not be of the Society*, for those who offend as well in what concerns diligence in their studies, as against good morals, and for whom kind words alone, and exhortation are not sufficient, and let him keep the boys in fear, and chastise those who need it, and who are capable of this sort of correction. And when neither words, nor the office of the Corrector shall suffice, and amendment in any individual is quite hopeless, whilst he seems to be injurious to others, it is better to remove him from the Schools, than to retain him where he does no good to himself, and only harm to others.

But this decision shall be left to the Rector of the University, that all things may proceed, as is meet, to the glory and service of God.

OF THE OFFICIALS OR MINISTERS OF THE UNIVERSITY.

CHAP. XVII.

1 The whole care, or superintendence and government of the University shall in the Rector, who may also be head of the leading College of the Society, and endowed with such gifts of God, of which mention has been made, that he may satisfy the whole University in the fulfilment of the duty committed to him in learning and morals. His election shall belong to the

General, or him to whom he shall depute it, as the Provincial or Visitor; but the confirmation shall always rest with the General. The Rector shall have four Counsellors, or assistants, to help him in whatever relates to his duty, and with whom he may regulate things of moment.

2 There shall be a Chancellor also, a man well versed in literature, abounding with right zeal and judgment in what is committed to him: whose office shall be to be the general instrument of the Rector in the due arrangement of studies, and in conducting the debates in public acts, and in ascertaining that the learning of those who are to be admitted to acts and degrees, (which he shall himself confer) be sufficient.

3 Let there be a Secretary, of the Society, who shall keep a book, in which the names of all the Students diligently attending the Schools shall be written; and who shall receive their engagements of obedience to be paid to the Rector, and of submission to the Constitutions; and who shall keep the Seal of the Rector and of the University: all which shall be done without any expense to the Students.

4 There shall be a Notary also to give public assurance of degrees taken and other occurrences. Let there be also two or three Beadles, one appointed for the faculty of Languages, another of Arts, the third of Theology.

5 The University shall be divided into these three faculties; and in each of them let there be appointed a Dean, and two more selected from among those most learned in that faculty; who, being summoned by the Rector, may declare what they think most expedient to the good of their faculty; and if anything of this sort occur to them whilst engaged together in these affairs, they shall communicate it to the Rector, even without any summons from him.

6 In matters which concern one faculty only, the Rector shall summon not only the Chancellor and his assistants, but the Dean also and his assistants of that faculty: in matters which relate to all, the Deans and assistants of all shall be summoned. And if the Rector should think proper to summon others to the Convocation whether belonging to the Society or not, he may do so; that when he has heard all their opinions, he may better determine what is most expedient.

7 There shall be one general Syndic, to advise the Rector and

Provincial and General as well concerning persons as things, as he shall see fit; which Syndic should be a man of great fidelity and judgment. Besides him, the Rector shall have his special Syndics, to bring before him occurrences requiring his inspection in every class. *And as he shall write once a year to the General, and twice to the Provincial, (who shall inform the General when necessary) respecting all the Preceptors, and others of the Society; so also his Colleague, and Syndic, and Counsellors shall write respecting him and others:* so that in all things they may proceed with greater circumspection and diligence each in his own peculiar duty.

8 It shall be left to the consideration of the General when any University is admitted, whether the Rector, Chancellor, Beadles, Doctors, and Masters should wear any distinctions by which they may be recognized in the University, or in the Public Acts, or not; and if they wear them, what they shall be. And he shall appoint either by himself or another whatever he shall judge after duly weighing all the circumstances to be most conducive to the greater glory and service of God and the general good, which is our only aim in this and all other our doings.

THE FIFTH PART;

of those things which relate to admission into the Body of the Society.

OF ADMISSION, TO WHOM THE POWER BELONGS, AND WHEN TO BE EXERCISED.

CHAP. I.

1 THEY who have been sufficiently and so long proved in the Society, that it may be thoroughly ascertained that it will conduce to the greater service and glory of God, for them to remain in it, may be admitted, not as before, to probation, but in a more intimate manner, to be members of one and the same body of the Society. Of this sort chiefly are those who are admitted to Profession, or as formed Coadjutors. But as the

approved Students are adopted into the body of the Society in a more intimate manner than those admitted to Probation; in this fifth part shall be said what appears needful to be observed in the Lord, concerning their admission.

2 First, the power of admitting into the body of the Society such as ought to be admitted, shall be vested in its head; as reason demands. But as the General cannot be present in every place, he may communicate to others of the Society so much of this power, as shall seem advantageous to the whole body.

3 The time for admission in the aforesaid manner, generally speaking, should be after two years; but if any one should have been long observed before he is sent to his studies, or whilst occupied in them, he shall still have a whole year of probation after he has accomplished them, if he is to be admitted to Profession; that he may be still further observed, before he engages in it. And this time may be protracted, as is set forth in the Examen, when the Society, or he who holds this duty of it in the Lord, desires to be further satisfied.

WHAT KIND OF PERSONS ARE TO BE ADMITTED.

CHAP. II.

1 As he only who appears fitted in the Lord should be admitted by any of these methods; so they shall be accounted fit, whose lives have been thoroughly scrutinized and approved of by continued and diligent probations by the General, to whom subordinate Governors shall refer, or others whose testimony the General shall require. It will much conduce to this, for those who have been sent to their studies, having bestowed that care and diligence which was necessary to the culture of the intellect, to exercise themselves diligently in schooling their affections through the period of their final probation, and to be very earnest in the spiritual and bodily exercises which pertain to their improvement in humility, in the denial of all sensual love, of *their own will and private judgment*, and in the greater knowledge and love of God: so that when these feelings have predominated in their own hearts, they may better assist others in the progress of the Spirit to the glory of God and our Lord.

2 Their instruction of this kind must be sufficient, and besides Humanity and the Liberal Arts, they ought to be adequately

versed in Scholastic Divinity, and the Sacred Scriptures. And although some in a shorter time are able to make no less progress than others in a longer; nevertheless, that some common standard may be adopted, a distinct period of time shall be prescribed, and this shall be four entire years spent in Theology after accomplishing their studies of the Liberal Arts and Philosophy. For any one, therefore, to be admitted to Profession, it is needful that he should have exercised himself during this time in that faculty, and that he be sufficiently advanced in it to the glory of God: and in proof of this proficiency, let each man before his Profession maintain positions in Logic, Philosophy, and Scholastic Theology. Let four be chosen to debate and determine, whether their learning be what it ought, as they sincerely think, according to the truth. But if they be not found qualified with sufficient learning, it will be better to wait until they acquire it: as they also ought to wait, who with regard to self-denial and the virtues becoming a religious man have not obtained such a testimonial as is meet.

3 Others than these may be admitted to the profession of the three solemn vows, although rarely, and not without peculiar reasons of great weight; and they too ought to have been known in the Society at least seven years, and to have given in it no small satisfaction of their talents and virtues to the glory of God.

4 For any one to be admitted as a Coadjutor, it is necessary that the Society be satisfied of his life and good example, and talents to assist it either with learning in spiritual affairs, or without it in external matters, as the divine Goodness shall have communicated His gifts. The prudence of the General should measure this, unless he has seen fit to entrust the duty to some one in whom he has great confidence in the Lord.

5 To be admitted to be approved Scholars, the same things in due proportion are required, and that in a peculiar manner: so that in the judgment of the General, or of the person to whom he shall have confided the duty (trusting to the wisdom and probity bestowed on him by God) it may be hoped from their talents and disposition that they will turn out learned men.

OF THE MODE OF ADMITTING TO PROFESSION.

CHAP. III.

1 When any are to be admitted to Profession, the period of probation being past, and the proofs and other things contained in the Examen being completed, and the Society or its General is thoroughly satisfied in the Lord, Profession shall be made in the following manner.

2 First of all, the General, or some one empowered by him to admit to Profession, when he has offered the sacrifice of the public Mass in the Church before inmates and others there present, shall turn to the person who is about to make Profession with the most holy Sacrament of the Eucharist: and he, after the general confession and the words which are used before the Communion, shall with a loud voice pronounce his written Vow, (which it is meet that he should have meditated on for several days;) whereof this is the form.

3 I. N. make profession, and promise Almighty God before His Virgin mother, and before all the heavenly host, and before all by-standers, and You, Reverend Father, General of the Society of Jesus, *holding the place of God*, and your Successors; or, You, Reverend Father, vice-General of the Society of Jesus and of his successors, *holding the place of God*, perpetual Poverty, Chastity and Obedience, and therein, *peculiar care in the education of boys*, according to the form of living contained in the Apostolic Letters of the Society of Jesus, and in its Constitutions. Moreover I promise special Obedience to the Pope in Missions; as is contained in the same Apostolic Letters, and Constitutions: At Rome, or elsewhere, on such a day, month and year, and in such a church.

4 After this, let him take the most holy Sacrament of the Eucharist. Which being done, the name of him who makes profession shall be written in a book, which the Society shall keep for that purpose, the name of the person to whom he made it, the day, month and year being also set down: and his written Vows shall be preserved; that an account of all the particulars may appear for ever to the glory of God.

5 Those who shall be admitted to the profession of the three solemn vows only shall read their written Vow in the Church, and before inmates and strangers there present, previously to

their receiving the most holy body of Christ, according to the following form.

6 I. N. make profession, and promise Almighty God before His Virgin mother, and before all the heavenly host, and before all by-standers, and You, Reverend Father, General of the Society of Jesus, *holding the place of God,* and your Successors; or, You, Reverend Father, vice-General of the Society of Jesus and of his successors, *holding the place of God,* perpetual Poverty, Chastity and Obedience, and therein, *peculiar care in the education of boys,* according to the form of living contained in the Apostolic Letters of the Society of Jesus, and in its Constitutions. Moreover I promise special Obedience to the Pope in Missions; as is contained in the same Apostolic Letters, and Constitutions: At Rome, or elsewhere, on such a day, month and year, and in such a church.

Then shall follow the Communion, and the rest as aforesaid.

OF ADMITTING COADJUTORS AND SCHOLARS.

CHAP. IV.

1 Those who are admitted to be spiritual Coadjutors with simple, and not solemn vows, shall make their vow in the Church, or chapel of the House, or other fitting place, before inmates and strangers there present, to him who is to admit them, in the following form, reading it;

2 I. N. promise Almighty God, before His Virgin mother, and before all the heavenly host, and You, Reverend Father, General of the Society of Jesus, *holding the place of God,* and your successors; or You, Reverend Father, *vice*-General of the Society of Jesus, and of his successors, *holding the place of God,* perpetual Poverty, Chastity and Obedience, and therein, *peculiar care in the education of boys,* according to the manner expressed in the Apostolical Letters, and in the Constitutions of the said Society; At Rome, or elsewhere, in such a place, day, month and year.

Then let him take the most holy body of Christ, and let the rest of the ceremony be the same as in the case of the Professed.

3 The form for admitting Coadjutors in temporals shall be the same, the clause of *peculiar care in the education of boys* alone removed.

Those who, at the conclusion of their first probation and proofs usual in the *biennium*, are admitted to be Scholars, in the presence of certain inmates, though not to any person, shall make their Vows in this manner.

4 Almighty, Everlasting God, I. N. albeit every way most unworthy in Thy holy sight, yet relying on Thine infinite pity and compassion, and impelled by the desire of serving Thee, in the presence of the most holy Virgin Mary, and before all Thine heavenly host, vow to Thy divine Majesty, perpetual Poverty, Chastity and Obedience in the Society of Jesus, and promise that I will enter the same Society, to live in it perpetually; *understanding all things according to the Constitutions of the Society*. Of Thy boundless goodness and mercy through the blood of Jesus Christ I humbly pray that Thou wilt deign to accept this sacrifice in the odour of sweetness, and, as Thou hast granted Thine abundant grace to desire and offer, so Thou wilt enable me to fulfil the same; At Rome, or elsewhere, in such a place, day, month and year.

Then shall they take, as the others, the most holy body of Christ, and the rest of the ceremony shall proceed as before.

5 When any one shall be adopted into the body of the Society in any degree, he ought not to be anxious to proceed to another; but to be perfect in his own, employing himself in the service of God, and leaving the care of all other things to his Superior, *who doubtless holds the place of Christ our Lord.*

6 Those who live in our Houses after two years should take the same vows as the Scholars, and bind themselves to Christ our Lord; and that, although they be not put to studies, and although it be not thought expedient that they be admitted so early among the Coadjutors or the Professed. But if any one, urged by his private feelings of devotion should wish, before this period of two years to offer himself to God by Vows, he may use the same form, and delivering to the Superior one copy of his written Vow, keep another himself, that what he has offered to God and our Lord may be remembered. And to this end, and likewise to increase devotion, it will conduce, at certain stated and convenient seasons to renew their Vows. Which is not to bind themselves by a new obligation, but to call to mind in the Lord and confirm that by which they are already bound.

THE SIXTH PART;

of those who are admitted and adopted into the body of the Society; what relates to their persons.

OF THOSE THINGS WHICH PERTAIN TO OBEDIENCE.

CHAP. I.

1 THAT they who have been admitted to be Professed, or Coadjutors may devote themselves with more abundant profit according to our Institute to the service of God, and the succour of their neighbours, they should observe certain things in themselves: the chief of which, although comprehended in those Vows offered up to God and our Creator according to the Apostolical Letters, shall nevertheless be set forth, in this sixth part, in order that they may be more distinctly declared and recommended. And since what pertains to the Vow of Chastity requires no explanation, it being clear how perfectly it should be observed, namely by striving to imitate the Angelic holiness in the purity both of our mind and body: This being stated, Holy Obedience shall be spoken of, in which virtue all must studiously endeavour to make large progress, not only in things obligatory, but in others, even where there should appear the ***slightest indication of the Superior's pleasure, without any express command.*** God our Creator and Lord should be set before our eyes, for whose sake Obedience is paid to men: and care must be taken to proceed in the calm spirit of love, and not in the troubled spirit of fear, so that we may all strive with stedfast purpose to neglect no point of perfection, to which by the divine grace we can attain, in the absolute observance of all the Constitutions, and the fulfilment of the peculiar object of our Institute: and may most unremittingly exert every effort in displaying this virtue of Obedience, first to the Pope, then to the Superiors of the Society; so that in all things whereto Obedience proceeding from love can extend itself, we may be most prompt to attend to his voice, *just as if it proceeded from Christ our Lord*

(*forasmuch as we pay obedience to His place,* and for His love and reverence) leaving every other thing, not staying to finish a letter even which the pen is tracing, in our eagerness for instant compliance: directing all our energies to this object and intention in the Lord; so that Holy Obedience may be perfect in us in every point, in execution, in will, in intellect; doing whatever is enjoined us with all celerity, with spiritual joy and perseverance; *persuading ourselves that everything is just; suppressing every repugnant thought and judgment of our own in a certain Obedience,* and that moreover in all things which are determined by the Superior, wherein it cannot be defined (as is said) that any kind of sin appears. And let every one persuade himself, that they who live under Obedience should permit themselves to be moved and directed under divine Providence by their Superiors just *as if they were a corpse,* which allows itself to be moved and handled in any way; or as *the staff* of an old man, which serves him wherever and in whatever thing he who holds it in his hand pleases to use it. Thus obedient he should execute anything on which the Superior chooses to employ him in the service of the whole body of the Society, with cheerfulness of mind, and *altogether believe* that he will answer the divine will better in that way, than in any other which he can follow in compliance with his *own will and differing judgment.*

2 Likewise it is earnestly recommended to all, to show great reverence to their Superiors (and especially in the inner man) to consider and revere *Jesus Christ in them,* to love them sincerely as fathers in Him, and so to proceed in the spirit of charity in all things as to conceal no external or internal matter from them; but rather wish them entirely to know everything, thereby the better to direct them in the way of safety and perfection. And for this reason, all, as well Professed as Coadjutors once a year (and oftener if the Superior sees fit) should be ready to open their consciences to the same person in confession, either secretly or in any other way, by reason of its great utility (as is set forth in the Examen) and also to make a general confession, which should commence from the last general confession, to him whom the Superior shall substitute for himself.

3 All should inform their Superior what things appear to be desirable for themselves: and let no private person, without his permission and approbation seek or cause to be sought any favour for his

own private use or that of another, from the Pope, or any other without the Society, directly or indirectly: and let each man persuade himself, if he obtain not what he desires, either of his Superior or with his consent, that it would not be conducive to God's service; and that if it is conducive, he will obtain it with his Superior's consent, as one who with regard to him *holds the place of Christ our Lord.*

OF THE THINGS WHICH PERTAIN TO POVERTY, AND WHICH FOLLOW FROM IT.

CHAP. II.

1 Poverty is to be loved and maintained in its purity, as the firmest bulwark of Religion, as far as possible by the assistance of the divine Grace.

And since the enemy of the human race is wont to endeavour to weaken this defence and refuge (with which God our Lord has inspired the Religious against him and the other adversaries of Religious perfection) by changing the wholesome regulations of the first Founders, by declarations and new Constitutions little corresponding to their first intention: as far as in us lies, we will in this part secure the Society; Whoever shall make profession in it, let them promise that they will do nothing towards an innovation of the Constitutions in what relates to Poverty, except they should judge that it should be in any way yet further restricted in the Lord on account of occurring circumstances.

2 In Houses or Churches which are admitted by the Society for the succour of souls, no revenues may be kept, not even to be applied to Vestry or Fabric, nor in any other way so that the Society may have any power over the disposal of them: but let confidence be placed in God alone, whom by His grace it serves, Who without any revenues will provide all things for us conducive to His greater praise and glory.

3 Let the Professed live on alms, and in the Houses, when they are not sent elsewhere; and let them not undertake the duty of ordinary Rectors in the Colleges or Universities of the Society *(except necessity or some exceeding advantage demand it)* nor employ their revenues on the Houses.

4 So long as the Coadjutors shall remain in the Houses, which

subsist on alms, they also shall live in the same way. If they are Rectors of Colleges, or Lecturers, or useful in any other necessary or advantageous employments, they shall live as the others do, out of the College-revenues, so long as these shall require their service. When they shall cease to be useful to the Colleges, let them no longer live in them; and they shall dwell in the Houses of the Society, as is said of the Professed.

5 Not only shall the Houses and Churches of the Society have no revenues, but not even any possessions whether peculiar or common, except what is needful, or exceedingly convenient to them for habitation or use; of which kind it might be considered if a place were allowed remote from general habitation, enjoying a salubrious air, and other advantages, for the use of the convalescent, or of those who withdraw from the intercourse of the world to be at leisure for spiritual concerns; and even then it shall not be let out to others, nor produce anything which may be looked upon as revenue.

6 Although it is praiseworthy to incite men to good and holy works, and especially to such as shall endure for ever; yet for greater edification no member of our Society ought nor is allowed to stimulate any one to leave perpetual alms to the Houses or Churches of this Society: and if any persons leave such spontaneously, no civil right is acquired to secure them, so that he who refuses to pay them can be sued for them. But when the Love of God moves them to do so, *then they may bestow them.*

7 All who are under Obedience to the Society should remember that they ought to give gratuitously what they have gratuitously received, neither demanding, nor receiving pay, or alms, by which Masses, or Confessions, or Sermons, or Lessons, or Visitations, or any other duty of all those which the Society can render according to our Institute, may appear to be remunerated; that so it may proceed with greater liberty and edification of our neighbours in God's service.

8 To avoid all appearance of covetousness, especially in offices of piety which the Society discharges for the succour of souls, let there be no box in the church, into which alms are generally put by those who go thither to Sermons, Mass, or Confession, and other spiritual concerns.

9 For the same reason let no trifles be presented to the great

which are usually given with a view of *obtaining some more valuable return;* and let none of our Society habituate themselves to the frequent *visiting of leading men,* except when induced by the holy love of pious works, or when they are united in such intimate friendship in the Lord, that such a duty appears sometimes due to them.

10 Let them be prepared to beg from door to door, when either obedience or necessity demands it. And if one, or more are appointed to ask alms, by which our Houses may be sustained, let them beg them with a holy simplicity for the love of God.

11 As no private property can be held at home, neither can it be kept elsewhere by others. And when all superfluities are removed let every one be contented with what is allowed him from the common stock for his needful or convenient use.

12 That the purity of Poverty, and that tranquility which accompanies it, may be secured; not only the Professed individually, or Coadjutors shall be incapable of hereditary succession; but neither Houses nor Churches nor Colleges shall inherit in their right. For thus, all suits and controversies being cut off, charity shall be better preserved with all men to the glory of God.

13 Whenever the Pope, or a Superior shall send the Professed or Coadjutors to labour in the vineyard of the Lord; they should seek no viaticum, but present themselves freely, to be sent, as shall seem good to them to the greater glory of God.

14 And to proceed in this particular in a manner according with real poverty, no horses shall be ordinarily kept within the Houses of the Society for riding, for the service of any member of the Society, whether Superior or subordinate.

15 In regard to dress also let three things be observed; First, that it be becoming; Secondly, accommodated to the customs of the place where they live; Thirdly, that it contradict not the profession of poverty. It would seem to be repugnant should we use silk or expensive cloth, from which we must abstain, that in all things due regard to humility and submission be paid to the greater glory of God.

16 In all that concerns food, sleep, and the use of other things needful or convenient for life, although it be the general fare, and in nowise differing from what the Physician of the place

where they live shall recommend, so that whatever each man reduces of this, he may diminish it in devotion, not from obligation; still regard shall ever be paid to humility, poverty and spiritual edification, which should always be before our eyes in the Lord.

OF THOSE THINGS, IN WHICH THE SOCIETY SHOULD BE OCCUPIED, AND FROM WHICH IT SHOULD ABSTAIN.

CHAP. III.

1 Regard being paid to the time and expectation of life whereby some are admitted to profession, or to be Coadjutors in the Society, since it is considered as certain that they will prove spiritual men; and being so proficient in the way of Christ oúr Lord, that they can continue their course therein, so far as constitution and the external occupations of charity and obedience permit, no rule appears necessary to be prescribed in things relating to prayer, meditation and study, nor in the external practice of fasting, watching, and other things pertaining to austerity, or the castigation of the body, except what a discerning charity shall dictate to each, so long as a Confessor is always consulted, and whenever a doubt occurs, the question is referred to the Superior. This is said in general: but care must be taken, that overmuch attention to things of this kind weaken not the powers of the body, nor occupy so much time, as to render them finally inadequate to the spiritual succour of their neighbours according to the object of our Institute; on the other hand let not the relaxation be so great, that the fervour of the spirit growing cold, human and inferior affections acquire warmth.

2 A frequenting of the Sacraments may be greatly commended; and the Communion, or the celebration of the Mass ought not to be deferred beyond a week except for reasons allowed of by the Superior: and let all confess, each to the Confessor assigned to him, or otherwise according to the order which every one has prescribed to him by the Superior.

3 Of the special Rules which are observed in the Houses, where they reside, they should carefully attend to that part which is applicable and directed to themselves in the judgment of the

Superior; whether it be to their own improvement and edification, or of others, among whom they live.

4 Since those occupations which are undertaken for the succour of souls are of great moment, and peculiar to our Institute, and very frequent; and since moreover our dwelling is so uncertain in one place or another; our members shall not serve the Choir at canonical hours, or the saying of Masses or other offices: as there will be abundant opportunity for them who are led by devotion to hear them to satisfy themselves. But that should be attended to by us which is more agreeable to our calling to the glory of God.

5 Since likewise the members of this Society should always be prepared to go to any quarter of the globe, to which they shall be sent by the Pope, or their Superiors; they should not undertake the care of souls, nor of Religious, or any other women whatsoever, so as commonly to hear their Confessions, or direct them; although there is no objection to their receiving the Confessions of a Monastery once and for special reasons.

6 It is by no means right for them to be bound to say perpetual Masses in their Churches, or to any similar duty, which the liberty necessary to our method of proceeding in the Lord does not allow of.

7 That the Society may be at greater leisure for spiritual concerns according to its Institute; *let them abstain*, as far as possible, *from secular affairs*, such as the making of wills, executorships, or the management of civil business, or duties of that kind: nor undertake them, nor allow themselves to be occupied with them under any urgency of entreaty. And if any affairs of the Colleges require attention, let them have their own proctors, to manage them, and uphold their rights. But if they concern the Houses of the Society, or its whole body; that the Society may better maintain its tranquillity, the same proctor may defend its rights, or some one of the Coadjutors, or some one even without the Society, or some Family, which shall take upon itself the patronage of the House, to the greater glory of God.

8 For the same reason, and that occasions of disturbance contrary to our profession may be avoided, and peace and good-will be better maintained with all, to the greater glory of God, no one of the Professed, or Coadjutors, or even Scholars of the Society

may allow himself to be examined without the licence of the Superior in Civil or Criminal causes, unless he who can oblige him under sin should compel him, and the Superior will never grant permission, except in causes which relate to the (Roman) Catholic Religion; or at least in religious causes which tend to its service, so that they end not in the injury of another. For it is the character of our Institute, to promote the service of all in the Lord, as far as possible, without offending any.

OF THE ASSISTANCE WHICH SHOULD BE RENDERED TO THOSE WHO DIE IN THE SOCIETY, AND THE DUTIES WHICH ARE PAID TO ITS DEAD.

CHAP. IV.

1 As in the whole course of life, so in death also, every member of our Society more especially should be earnest and watchful that God and our Lord Jesus Christ be glorified in him, and His good pleasure be obeyed and our neighbours edified, at least in the example of patience and fortitude, with a lively faith, hope and desire of those everlasting blessings which Christ our Lord merited and obtained for us by the incomparable labours of His temporal life and by His death. But as it often happens that mortal disease almost entirely overpowers the faculties of the soul; and the removal from this temporal life is of such a nature as to require in a peculiar manner the support of brotherly love, by reason of the fierce assualts of the Devil, by whom it concerns us much at that time not to be overcome; let the Superior diligently take care that he who in the Physician's opinion is in danger of death, arm and strengthen himself with the weapons provided for us by the bounty of Christ our Lord for his passage from this temporal to eternal life, by receiving, before he is deprived of his mental powers, all the holy Sacraments.

2 At the same time he shall see that the sick person be assisted by the prayers of all the inmates seriously directed to that object, until he shall resign his soul into his Creator's hands. And besides others who may approach, more or fewer at the Superior's pleasure, some ought to be especially selected to visit the dying man, to assist and encourage him, to suggest such things, and lend him such aid as befit the occasion: and when

all other duties shall be of no avail, to commend him to the Lord, until He shall vouchsafe to receive the soul departing from the body to Himself, who at the vast price of His blood and life hath redeemed him.

3 When he has expired, let his body be kept decently for burial, as long as it is proper. Then let him be buried as the custom is, the service being performed before the inmates, and on the morning following his death, let all the Priests within the place offer the sacrifice of the Mass for his soul; and let all the others implore in his behalf the divine clemency in a particular prayer, and further continue therein at the Superior's pleasure, or the individual's private devotion, or obligation, if there be any between them in the Lord.

4 Let others of the Society be informed wherever the Superior shall deem right, that they may bestow the like offices of Charity, which ought to be rendered in the Lord to those who have departed this life, not less than to the living.

THAT THE CONSTITUTIONS INVOLVE NO OBLIGATION TO COMMIT SIN.

CHAP. V.

1 Although the Society desires all its Constitutions, Declarations, and order of life to be observed according to our Institute, in no way deviating in any particular; it desires nevertheless all its members to be secured, or at least assisted against falling into the snare of any sin which may originate from the force of its Constitutions or injunctions: It seems good to us in the Lord that excepting the express Vow by which the Society is bound to the Pope for the time being, and the three other essential Vows of Poverty, Chastity and Obedience, no Constitutions, Declarations, or any order of living can involve an obligation to sin, mortal or venial; UNLESS THE SUPERIOR COMMAND THEM IN THE NAME OF OUR LORD JESUS CHRIST, OR IN VIRTUE OF HOLY OBEDIENCE; WHICH SHALL BE DONE IN THOSE CASES OR PERSONS, WHEREIN IT SHALL BE JUDGED THAT IT WILL GREATLY CONDUCE TO THE PARTICULAR GOOD OF EACH, OR TO THE GENERAL ADVANTAGE; AND IN STEAD OF THE FEAR OF

OFFENCE LET THE LOVE AND DESIRE OF ALL PERFECTION SUCCEED: THAT THE GREATER GLORY AND PRAISE OF CHRIST OUR CREATOR AND LORD MAY FOLLOW.

THE SEVENTH PART;

of what relates to the distribution of those admitted into the body of the Society for the service of their fellow-creatures through the Vineyard of the Lord.

OF THE POPE'S MISSIONS.

CHAP. I.

1 AS in the Sixth Part those things have been mentioned which are to be observed by each member of the Society towards himself; so in this Seventh those shall be enumerated which should be observed towards our neighbours, the more especial object of our Institute, whilst our members are scattered through the Vineyard of Christ to employ themselves in that portion of it, and that duty which is committed to them; whether they be sent through various regions by the chief Vicar of Christ our Lord, or by the Superiors of the Society, *who also are over them in the place of the divine Majesty;* or whether they determine for themselves, where and in what they should be employed, if it be left to their own judgment to proceed whithersoever they think they can most effectually accomplish the greater service of God and our Lord, and the benefit of souls; or whether their labour be employed in a settled and continued and not a varying habitation, where great advancement of God's glory and service may be expected. And in the first place, to treat of the mission of the Pope, the most important of all, it is to be observed that the intention of the Vow wherewith the Society has bound itself in obedience to the supreme Vicar of Christ without any excuse, is that we must go to whatever part of the world he

shall determine to send us, amongst believers or unbelievers, to the greater glory of God and the succour of souls. Nor has the Society had in view any particular part; but that it may be scattered by him in divers regions and countries throughout the world: seeing it would of itself select the most beneficial course, and would expect no other, if the chief Pontiff should direct the distribution of its members.

2 And on this point, since the Society has engaged every thought and will of its own to Christ our Lord, and his Vicar, neither the General of the Society for himself, nor any subordinate member for himself or for another may directly or indirectly treat or negociate with the Pope or his Ministers, to remain or be sent into any one part rather than another: but inferior members shall leave all considerations of this kind to the supreme Vicar of Christ and their Superior, whilst the Superior shall leave whatever relates to his own person to the Pope and the Society in the Lord.

3 Moreover, whoever shall be appointed by the Pope, to go to any place, let him yield himself freely, without demanding any temporal thing either by himself or by any other person for his Viaticum; but rather let him desire to be sent by the Pope in whatever way his Holiness shall deem to be conducive to the more acceptable service of God and the Apostolic See, without respect to any other thing.

4 If the Pope designates no individual, but orders one or more to go to this or that place, leaving it to the Superior's determination, as to the persons best adapted to the mission: the Superior shall select those in compliance with his command who shall seem best suited and qualified for it. In which he shall chiefly regard the general good, and how other duties undertaken for the service of God may sustain the least injury.

5 It is proper that his whole mission be fully disclosed to the party thus sent, and the object of the Pope's intention; and, *if possible, in writing,* that what is enjoined him may be more exactly accomplished. The Superior will take care to assist him with advice and instruction, as far as possible, so that he may more usefully discharge his duty in all things to the service of God and the Apostolic See.

6 If he be sent to particular places, without the specification of any period by the Pope: let it be understood that he shall

remain there for three months, more or less, according to the measure of the spiritual advantage which may be derived from thence, or hoped for elsewhere; or in short, as it shall be considered most conducive to the general benefit. All which shall be conducted at the Superior's determination, who shall regard the Pope's sacred intention for the service of Christ our Lord.

7 When he shall continue longer in these appointed places, if it may be done without detriment to the principal mission, and the object of the Pope, it will not be improper to make excursions, if possible, and if he shall think them likely to be beneficial to God's service; so that contributing to the succour of souls in the neighbourhood, after a while he may return to the place of his own residence; in which also besides the business especially enjoined him (on which he shall bestow his best endeavours, and never neglect for other occupations however useful in the service of God) he may and ought to consider in what other objects conducive to the glory of God and the salvation of souls he may employ his efforts without detriment to his mission, as said before. He shall not allow any opportunity to escape, which God shall grant him, so far as he shall think expedient.

8 The better to secure the object of our profession and promise, whenever a new Vicar of Christ shall be elected to the Apostolic See, within a year from his creation and coronation the General either by himself or by another shall be obliged to declare to his Holiness the profession and express promise of Obedience, by which the Society has bound itself by its peculiar Vow regarding missions to the glory of God.

OF THE MISSIONS OF THE SUPERIOR OF THE SOCIETY.

CHAP. II.

1 THAT relief may be given to the spiritual necessity of souls in many places with the greater facility and security of those who are appointed to this duty, the Generals of the Society according to the power granted them by the Pope, may send whomsoever they will of the Society, wheresoever they shall judge most expedient; who, nevertheless, wherever they may be, shall be prepared to obey the Apostolic See. And since there are many who may solicit some members of our Society to be allowed them: regarding rather their peculiar spiritual obligations

to their own flock, or other interests more remote from our Institute, than the common or general concerns; let the General or his deputy diligently look to these missions, that in sending his subordinates to one part rather than another, and to one duty rather than another, and one person rather than another, in this or that method, for a longer or a shorter period, whatever is most conducive to the greater service of God, and the general good may always be determined on. With this most upright and sincere intention maintained in the sight of God and our Lord; and the subject being commended to the divine Majesty in his prayers and sacrifices and those of the inmates, should this seem needful on account of the difficulty or importance of the deliberation; and also being communicated to some one or more of the Society then at hand; he shall of himself determine, whether to send or not; and so of other circumstances, as he shall deem most conducive to the greater glory of God. And it shall be his duty who is sent to yield the full and free disposal of himself to his Superior, who *governs him in Christ's stead*, to His greater service and glory, without in any way interfering to procure his going, or staying in one place rather than another. In like manner no one ought to trouble himself in any way for others to remain in any place, or remove elsewhere without the consent of his Superior, by whom he is governed in the Lord.

2 Whithersoever the Superior shall send any one, he should instruct him perfectly (and *generally in writing*) as well in the method of proceeding, as the means which he wishes him to employ to attain the object which he has in his mind. Being informed as far as possible by the frequent interchange of letters of the whole issue, from the place where he resides, he will provide by his counsel and all other assistance which can be rendered, as persons and things require, that the greater service of God be accomplished, and the general good forwarded by the members of the Society: which ought to be attended to with the more diligence, as the character of the business, whether onerous or difficult, and of the missionaries, whether requiring counsel or instruction, may demand.

OF A WILLING MISSION IN ANY DIRECTION.

CHAP. III.

1 ALTHOUGH they who live under the obedience of the Society ought not to obtrude themselves directly or indirectly into any mission, whether sent by the Pope, or by their Superior in the name of Jesus Christ; yet he who is dispatched to any extensive region, (such as India or other Provinces) if no district is assigned to him with express limitation, may remain in one place or another, more or less, or move about as he shall think most conducive to the glory of God weighing all circumstances, and using prayer, in perfect indifference as to his own gratification. Hence it may easily be collected, if this is permitted to individuals, when not repugnant to the great and chief obedience to the Pope, that much larger power shall be given to the Superior in missions of this kind to order them to any one place rather than another, as he shall deem expedient in the Lord.

2 Wheresoever any one remains, if he has no orders to use any specified method, such as lectures or sermons, he shall employ himself in the way which the Society adopts, as stated in the Sixth Part, and to be set forth in the following chapter, as he shall judge most convenient; and on the other hand, he shall avoid what is there ordered to be avoided, to the greater service of God.

IN WHAT THINGS THE HOUSES AND COLLEGES OF THE SOCIETY MAY ASSIST THEIR NEIGHBOUR.

CHAP. IV.

1 As the Society endeavours to aid their fellow-creatures, not only by missions to various places, but also by constantly residing in some (as in their Houses and Colleges): it is worth while to observe by what method souls may be assisted in such places; so that every possible portion may be occupied to the glory of God.

2 And in the first place, the honourable example of every Christian virtue will conduce to the advantage of our neighbour; so that they endeavour to edify those amongst whom they dwell, not less, nay, much more by their good deeds than by good words.

3 Our neighbour is assisted also by holy aspirations and prayers in the sight of God for the universal Church, and for those especially, who, spread abroad for its general welfare, are of much value; for friends also, and benefactors, both living and departed this life, whether they desire our prayers or not; for our enemies also, if any there be; and for those in whose service, they and the rest of the Society in various places, amongst believers and unbelievers, peculiarly employ themselves; that God may vouchsafe to dispose all men to receive His Grace by the feeble means of this humble Society.

4 They may assist also in the sacrifice of Masses, and other holy offices, without receiving alms for them; whether others desire to obtain them, or the individual offers them to God in his own devotion. And as to Masses, besides those which are said in behalf of Founders, let one, two, or more, (according to the number of priests, and *generally as may be convenient*) be said every week for benefactors, living or dead, entreating God and our Lord that He will vouchsafe to accept this holy sacrifice for them, and that in His infinite and supreme bounty, the beneficence which they have shown towards this our Society in godly love and reverence may be returned to them in everlasting rewards.

5 Our neighbour is assisted also by the administration of the Sacraments, and especially by hearing confessions (to the discharge of which duty some must be appointed by the Superior) and in administering the sacrament of the holy Eucharist in the Church, except at the feast of Easter.

6 Let the word of God be diligently propounded to the people in Church, in Sermons, Lectures and Catechising by such as the Superior shall approve of and appoint to this duty, at such times and in such a manner as shall seem expedient to him, to the greater glory of God and the edification of souls.

7 This may be done also out of the Church of the Society; in other Churches, *in the streets, or other places*, when the Superior shall deem it conducive to the greater glory of God.

8 They shall study also to stimulate their neighbour by pious discourse to amendment, by advice and exhortation to good works, and by appointing spiritual exercises.

9 They shall devote themselves also to external works of piety, so far as spiritual labours, which are of greater moment, shall allow, and their strength will admit of; as in assisting the sick;

visiting them, especially in Hospitals, and sending people to attend upon them; and in restoring contending parties to harmony; in relieving the poor and prisoners as far as they can, and urging others to relieve them. The prudence of the Superior shall determine how much attention shall be given to these occupations, ever keeping before his eyes the service of God, and the general good.

10 In Colleges and their Churches as much as possible shall be done of those things which are appointed for the Houses; and so far as in the Superior's judgment, as aforesaid, shall be deemed expedient.

11 *Whoever is endowed with the talent of writing books conducive to the common good, and shall compose any such; nevertheless shall not publish them except the General shall previously see them, and subject them to the judgment and censure of others; that, if they shall seem good for edification, they may come before the public and not otherwise.*

12 What relates to domestic duties and other special subjects shall be set forth in the rules for the Houses: nor will it be requisite to proceed any further with missions, or the distribution of the members of the Society through the vineyard of our Lord Jesus Christ.

THE EIGHTH PART;

of what relates to the mutual union of those who are dispersed, with their Superior, and among themselves.

OF THOSE THINGS WHICH CONTRIBUTE TO THE UNION OF MINDS.

CHAP. I.

1 THE more difficult it is for the members of this Society to be united with their Head, and with one another reciprocally scattered as they are among believers and unbelievers in the

various regions of the world, the more diligently should the means of maintaining that union be secured; since the Society can neither be preserved, nor governed, nor, consequently, can the object be attained at which it aims, to the greater glory of God; unless its members be united among themselves, and with their Head. We will speak therefore of those things which relate to the usual personal union in Congregations or convents. Now towards this union of minds, some things on the part of inferiors, some on the part of Superiors, some originating in both will be conducive.

2 With regard to inferiors, it will be well that no great number of persons be admitted to Profession; and not every one, but *select men* only should be retained among the Coadjutors or Scholars. For a great multitude of such as have not quite subdued their faults, as they cannot endure subordination, so neither can they secure union, which is so needful in Christ our Lord, for the preservation of the good estate and method of proceeding of the Society.

3 And since a great union of this sort is secured chiefly by the *bond of Obedience;* this must ever be maintained in all its vigour: And those who are sent forth from the Houses to labour in the Lord's harvest, should be well exercised therein, as far as possible: and in this virtue, such as take the lead in the Society should outshine the rest in their good example; and always in harmony with their Superior should persevere promptly, humbly and devotedly in their obedience to him. And if any one has failed in giving unquestionable proof of his obedience, an associate should always be united with him, who has been more conspicuous therein. For, for the most part, an associate who is more perfect in Obedience will by the divine favour therein assist him who is less so. And otherwise, although this object be not aimed at, a Colleague should be appointed to him who shall be sent in any charge of government, if it should appear to the Superior, that the duty thus committed to him will be better performed; and the Colleague shall so behave towards him who is over the rest, and he in turn towards his Colleague, that the Obedience and reverence of the inferiors for their Superior be not impaired: but rather that the one may find the other to have been given to be a true and faithful assistant and supporter, as well to himself as to those committed to his care.

4 Subordination duly maintained among the Superiors themselves, of whom some are subject to others, and of inferiors towards them, pertains to this virtue of Obedience, so that all who reside in any House or College should refer to their local Superior, or Rector, and permit themselves to be ruled by him in all things. But they who reside apart in any province in various places must refer to the Provincial or some local Superior nearer at hand; as they shall be commanded. But all local Superiors or Rectors shall hold frequent communication with the Provincial, and conduct themselves in all things according to his pleasure. In the same way shall the Provincials behave to the General. For thus, subordination being observed, union which entirely depends upon it, will by the Grace of God be maintained.

5 If any one shall seem to be the author of division or dissension among those who live together, or with their Head; he shall be separated with all diligence from that Congregation, as a plague which will infect the whole, if an immediate remedy be not applied.

6 On the part of the General, these are the qualities which conduce to this mental union, and with which, as is set forth in the Ninth Part, he ought to be endowed: and provided with these, he shall do his duty to every member of the Society, the duty, namely, of Head, namely, from whom the influence necessary to the office assigned to him shall descend: and thus, from the General, as from the Head, all the power of the Provincials shall issue, and through them to local Superiors, and through them it shall reach individual members: so also, from the same Head (or at least from his deputation of authority, and with his approval) shall the missions proceed. Let thus much suffice on the communication of the powers of the Society. For the more inferiors depend upon their Superiors, the better the love of Obedience and Union will be preserved between them.

7 And to the end that position may be more conducive to the intercourse of the head with its members; it will be most proper that the General should chiefly reside at Rome, where he can enjoy the readiest intercourse with all other places of the Society. Provincials also shall settle for the most part where convenient communication may be held with the subordinates, and with the General, so far as it can be arranged in the Lord.

8 The chief bond of union respectively of the members with one

another and with their head is the Love of God and our Lord Jesus Christ, with whose divine and supreme goodness, if the Superior and inferiors are closely united, they will easily be united among themselves; and this will be effected by that same love which coming down from God extends to all our neighbours, and in an especial manner to the body of the Society. Charity, therefore, and to sum up all, probity and every virtue, by which we may walk according to the Spirit of God, will assist each party to union, and subdue every idea of temporal property, in which self-love, the fiercest foe of union and the general good, habitually offends. Unanimity also in more internal concerns will contribute much to this; as learning, opinions, aspirations, as far as possible: in externals also; as habits, the ceremonies of the Mass, and other things, so far as the difference of persons, places, &c. shall permit.

9 A frequent intercourse of letters between inferiors and Superiors, and immediate intelligence of one another; and the knowledge of all that is communicated from various places for edification, and of all that happens, will greatly assist also; the management of all which shall be in the Superiors, and especially in the General, and the Provincials; such arrangements being made, that in every place whatever tends to mutual consolation and edification in the Lord may be known from the others.

IN WHAT CASES A GENERAL CONGREGATION SHOULD BE HELD.

CHAP. II.

1 To come to the personal union which takes place in the Congregations of the Society; we must consider as well in what cases, as what persons ought to be called together, and by whose authority; where, when, and how this should take place, and what business should be transacted in the Congregations. And in the first place, that it may be set forth in what cases a general Congregation and Assembly shall be held; this is especially laid down: that it seems by no means expedient in the Lord at present, that they occur at certain seasons or frequently. For the General, aided by the intercourse which he maintains with the whole Society, and the assistance of those who live with him, shall prevent, as far as possible, so much labour and interruption

to the whole Society. To be called together will nevertheless be sometimes unavoidable; as to conduct the election of a General, whether he shall be chosen instead of one deceased, or be substituted for another, who must resign his office for some one of those reasons, hereafter to be enumerated.

2 Another cause is, when they shall have to deliberate on subjects of lasting and exceeding interest, such as for example, to dissolve Colleges or Houses, or to remove them elsewhere, or other matters concerning the whole Society of great difficulty, or to explain and settle that method of procedure which shall seem most expedient to the fulfilment of the will of God.

WHO SHOULD BE ASSEMBLED.

CHAP. III.

1 Not all who live under Obedience to the Society, nor approved Scholars, but the Professed alone, with certain Coadjutors, if it should seem expedient in the Lord, are to be summoned to a general Congregation; and of these only such as can come conveniently. Neither therefore shall the sick and feeble, nor they who live in very distant countries, such as India, assemble; nor they who are occupied in affairs of moment, which may not be left without great inconvenience.

But this will depend on the judgment of the General, if he calls the meeting, or of those who shall be congregated in the separate Provinces, to choose the delegates to the general assembly. But that some certain method for calling the meeting together may be appointed; When an assembly shall be held to elect a General, or to deliberate on matters which concern the General; three shall come from every Province; the Provincial, namely, with two others elected for this purpose in their provincial Congregation: which Congregation shall be summoned to that end in the separate provinces previous to the general assembly. All the Professed in every Province who can attend, the Principals of Houses and Colleges, Rectors and Proctors, or those whom they shall send in their name as their representatives, shall meet and exercise the right of voting. When the assembly shall be summoned for other affairs, the Provincial without a Congregation of the Province may select two, at the

discretion of the General, who under occurring circumstances shall determine whether a provincial meeting shall be held for the election of these two, or whether the Provincial without a meeting shall choose them, as he shall deem expedient in the Lord. To these three the whole Province shall entrust its interest, and whatever shall be settled by the general assembly in which they attend, shall be established. If besides these two delegates, the General shall appoint certain others, or the Provincial resolve to bring them, their right shall be the same as the rest. But if beyond the three, the Provincial should select more; he shall not add more than two, so that, in all, five may come from one Province.

2 Of the Professed who shall attend in the Assembly, each shall have a single vote, the General alone shall have two. But if the numbers are equal, the Provincials shall be preferred to the rest; and if among the Provincials there is an equality, that part to which the General, or, in case of his death, his Vicar shall incline, shall have the preference. For as the help of the divine Grace is more necessary to them by reason of the office they bear, it is to be hoped that God and our Lord will more largely bestow it on them, that so they may think and speak whatever tends to His glory.

TO WHOM IT BELONGS TO CALL A GENERAL CONGREGATION.

CHAP. IV.

1 When the Society is to be assembled to elect a new General, on the death of the former, one of the Professed, whom the General has nominated before his death to be his Vicar in this respect shall take care to inform the rest of that event. This Vicar shall be for the most part one of those assistants usually about the General, or at least, one of those who live near him. His duty will be to summon the Society to the election of the General, the time and place being named for their attendance.

2 When the Society is not summoned to an election, in other cases the General shall convoke it, except in those to be set forth in the Ninth Part: and as before said, he shall not call the Society together frequently, except the necessity of its affairs

compel him. And when a general Congregation, summoned to the election of a General, has made its choice; it may then proceed to treat of other more important affairs than ought to be decided by the General and those who act with him.

OF THE PLACE, TIME, AND MANNER OF ASSEMBLING.

CHAP. V.

1 The place where the Society shall meet for the election of a General should commonly be the Court of the Pope, where for the most part shall be the residence of the General; except the Society shall deliberately determine that it should assemble in some other place, more convenient for all; as if a place should be appointed in the confines of various Provinces where the Society dwells, or any other, which shall appear more proper. If it is the General who summons the Society for other business: he shall select and appoint the place which he shall think best in the Lord.

2 The time which shall be allowed to assemble the Society for the election of a General shall be five or six months from the date of the letters written to give notice of it. And this period may be extended in case of necessity. But when it shall be summoned for other affairs, the General shall appoint the time at his own pleasure.

3 This method shall be observed in convoking the Society: the person whose duty it is shall immediately inform the Provincials in various ways, and such of the Professed as are specially summoned, assigning the cause, as far as shall seem sufficient to him, the place and time of the meeting, and recommending also that masses be celebrated and prayers offered everywhere, for the favourable election of the General. Every Provincial (not having the power of the selection in himself) shall convene the Professed residing within his Province, the Rectors also and local Superiors who can assemble without great inconvenience. When they are collected in provincial congregation, they shall elect such as are to be sent to the general meeting by a majority of votes, the Provincial having two. These ought to be such as it shall be most expedient to send to the Congregation, and

whose absence will be least injurious to the Province: and they shall set forth to the appointed place, leaving deputies in their provinces, and all things duly arranged.

4 The Superiors shall moreover see that all who live under Obedience to the Society shall daily recommend those who are gone to the general Congregation most devoutly to God in their prayers and the sacrifice of the mass; and implore that whatever is transacted therein may turn out to the greater service and praise and glory of God's name.

OF THE MANNER OF DELIBERATION, WHEN A GENERAL IS TO BE ELECTED.

CHAP. VI.

1 If the meeting is appointed for the election of a new General to take the place of one deceased; as soon as all are assembled, the Vicar General shall address them on the subject, four days before the election of the future General, and exhort them to conduct it as becomes the greater service of God, and the good government of the Society: and besides this day, they shall have the three following, to commend themselves to God, and more maturely to consider, who of all the Society is best qualified for this trust; and they shall take care to be informed in this period of everything relating to the business, by those who can properly instruct them: but they shall not until they enter the place of election, and are confined within it, determine in their own minds, whom they will elect.

2 Throughout this intervening time every one shall be bound on pain of the sentence of excommunication being passed upon him, to communicate to the Vicar General, or to some one of the elders among the Professed, who shall communicate with the Vicar General, if he knows that any member has aspired to this office, or is even then aspiring, procuring it directly or indirectly, or manifesting it by any sign. And he who shall be convicted of such ambition, shall be deprived of his suffrage, active and passive, as one not competent to elect another, nor to be himself elected; for which reason he shall not be admitted to that nor any future meeting.

3 On the day of election, following these three days, some one shall celebrate the Mass of the Holy Ghost, which all shall attend, and partake of the most blessed body of Christ in the same.

4 Afterwards, at the sound of a bell, those who have the right of voting shall be summoned to the place of Congregation; and one of them shall preach a sermon, wherein, generally, but without giving any hint by which any particular person shall be understood, he shall exhort them to elect such a General as shall conduce to the greater service of God; and when they have recited together the hymn, Veni Creator Spiritus; they shall be shut up in the aforesaid place of Congregation by some one of the Superiors, or Rectors, or other member of the Society, to whom this duty in the house of Congregation shall have been assigned, so that they can neither go out, nor can anything be given them for food, except bread and water, until they have elected a General.

5 *And if by general inspiration, without awaiting the process of voting, all should elect the same, he shall be the General. For the Holy Ghost Who impels to such an election, easily supplies the want of every order and form of electing.*

6 When the election shall not be conducted in this way, the following form shall be observed. In the first place, every one shall privately pray to God, and without uttering a single word, in the sight of his Creator and Lord he shall determine within himself whom he will elect, according to the information he has previously obtained; and he shall write on a paper the person's name whom he elects to be General, and shall subscribe his own; and for this, the space of one hour shall be allowed in all: then shall all take their seats: and the Vicar General, with a Secretary chosen for the purpose from the Professed, and a third person also to assist them, rising from his seat, shall protest that he will neither admit nor exclude whom he ought not. He shall also give them all a general absolution from all censures in the matter of this canonical election: Afterwards, the grace of the Holy Spirit being invoked, he shall approach the table standing in the midst; and the fore-mentioned three shall demand of each other their votes, each swearing before he gives it, that he names the man whom he believes in the Lord to be

best qualified for the office; and the votes shall be gathered into the hands of the Secretary; then from every one of those present in Congregation, apart, but in the presence of the rest they shall demand his suffrage contained in writing, which he shall give them with the previous oath. Then in the midst of all, the Secretary shall divulge the votes, giving the name only of the person elected; and then, each number of votes being compared with the rest, he shall be the General who has more than one half of the votes: after which, he who first nominated him, or the Vicar General shall ask the rest whether they assent to him whom the majority has chosen; and, as they may answer, he shall pronounce the Decree of the election, saying; In the name of the Father, and of the Son, and of the Holy Ghost; I. N. in my own name, and of all so minded elect N. to be General of the Society of Jesus. Which being done, all shall come forthwith to do him reverence, and *on both their knees shall kiss his hand.* And he who shall be elected should refuse neither the election nor the reverence paid, remembering in whose name he receives it. In fine they shall all rehearse together the Te Deum.

7 If there be no one who has more than a half-part of the votes; another method, that of compromise, shall be resorted to, three or five out of all the electors being chosen (those namely who have most votes for this duty) and he shall be General to which the greater part of these three or five shall incline, and he shall be proclaimed; and reverence shall be paid to him, and thanks returned to God, as before said.

8 After the declaration, it shall be permitted to none to change his vote, nor when an election is completed, to attempt a new one; and let him observe what is said who would not be looked upon as the author of dissension and of the ruin of the Society, and who would not incur the penalty of the sentence of excommunication pronounced against him, and other weighty censures at the pleasure of the Society, whose union and perfect concord conduces to the glory of God.

OF THE MANNER OF DELIBERATION, WHEN THE GENERAL CONGREGATION IS OCCUPIED, NOT IN THE ELECTION OF A GENERAL, BUT IN OTHER THINGS.

CHAP. VII.

1 WHEN the Congregation is occupied, not in the election of a General, but in other important concerns, pertaining to the state of the Society; the confinement will not be necessary: although care should be taken that the affairs to be treated of be settled as soon as possible: but as that light by which it shall be determined what ought to be decreed must needs descend from the supreme Wisdom; let the sacrifices of Masses be first offered; and let a sermon be preached in the place of Congregation, and other places of the Society throughout the period in which they are assembled, and whilst those matters are debated which shall be determined by that meeting, to obtain grace that all may be settled to the greater glory of God.

2 Then when all have been assembled once or oftener, the General, the Provincials, the Rectors and the others summoned to the Congregation shall briefly set forth in the presence of all whatever shall appear to require attention, and the reasons of their own opinions, after having duly considered and commended them to God and our Lord; and when they have each given his opinion, let them leave its substance in writing openly, so that those who please may read it, and pronounce their opinion thereon in the following assembly.

3 The business being discussed on all sides in one or more Congregations, if nothing should be clearly settled either way; by the common consent of all, or almost all, let four of those present in the assembly, and entitled to vote therein be elected, (whom the rest shall engage to support) and they shall settle it by the opinions of the greater number, and assembled with the General as often as needful they shall decide everything which is agitated before them. And if all be not of the same opinion, that shall be carried to which the majority shall incline, and shall be received by the whole Congregation as *from the hand of the Lord.*

4 If the General have not strength of constitution to enable him to take part in all these affairs, he may appoint another in his place; and thus, everything being separately arranged, as seems

best to the majority, what is determined shall be written down, and read in full assembly; and even then, any member shall be allowed to give his opinion on the subject if he will, although it shall be left to the decision of the General and his Committee (of four).

5 Subjects thus discussed and reconsidered, and in the manner aforesaid once more determined, shall be recorded by the Secretary in a book kept for the purpose to be afterwards promulgated.

THE NINTH PART;

of those things which relate to the Head of the Society, and to the authority emanating from him.

THAT THE GENERAL SHOULD BE APPOINTED FOR LIFE.

CHAP. I.

1 AS in all well-constituted Commonwealths, or Societies, besides those who labour therein for certain objects, it is requisite that there be some one, or even more to undertake the care of the general interest, and to look after it as their peculiar duty: so also in this Society, besides those who preside over the several Houses, Colleges, and Provinces wherein such Houses and Colleges exist, it is needful that there be some one to undertake the care of the whole Society; who shall make it his business that the entire body of the Society be properly governed, preserved, and enlarged; and this is the General, who, seeing he may be elected in two ways, namely, to preside over the Society for a definite time, or as long as he lives: because experience and practice in government, and the knowledge of individual men, and authority over them greatly assist in the due discharge of this duty; he shall be chosen for life, and not for any appointed time. To other advantages this also shall thence accrue, that the Society, almost always abundantly

occupied in concerns of great moment to the glory of God, will suffer less labour and interruption from these general meetings.

WHAT SORT OF MAN THE GENERAL SHOULD BE.

CHAP. II.

1 AMONGST the various endowments with which it is desirable the General should be gifted, this is the most important: that he be most *intimate and familiar with God and our Lord, as well in prayer as in all his actions;* so that, thereby, he may more abundantly obtain from Him, as the fountain of all good a plentiful participation of His gifts and graces for the whole body of the Society, and much profit and efficacy in all the means which it shall employ for the assistance of souls.

2 The second is, that he be a man, whose example in every kind of virtue may assist the other members of the Society; and chiefly let the splendour of his charity be conspicuous towards all his neighbours, but especially towards the Society; and let his true humility render him dear to God and men.

3 He should be free too from all inordinate affections, subdued and mortified by the grace of God; so that, internally, they shall not disturb the decisions of reason, and externally that he shall be so composed and circumspect especially in speaking, that nothing, not even a single word may be observed in him, not tending to the edification of the members of the Society, to whom, as well as to strangers, he should serve for a mirror and model.

4 Nor should he the less have learned to interchange necessary severity and firmness with mildness and mercy, so as not to allow himself to be turned from what he has determined to be most acceptable to God and our Lord; but yet still that he should know how to sympathize with his children as he ought, behaving himself so that even those who are censured or corrected, however it may mortify their inferior nature, may nevertheless acknowledge that he is doing his duty justly and lovingly in the Lord.

5 Strength of mind and firmness also are very necessary for him to bear the weakness of so many, to undertake important enterprises in the service of God, and steadfastly to persevere in them when needful; neither by reason of contradictions (raised

by the great and powerful) losing confidence, nor suffering himself to be driven by any threats or entreaties from that which reason and the service of God demand; so as to be superior, in short, to all the chances which may betide; and not to allow himself to be elevated by prosperity, nor dejected by adversity; prepared, whenever it may be needful, to submit to death for the interests of the Society in the service of Jesus Christ our God and Lord.

6 The third is, that he excel in the bright endowment of intellect and judgment, so that in occurrences involving either speculation or practice he may not want that talent. And although learning is highly necessary for him who is to govern so many learned men; prudence is still more necessary, and in spiritual and internal matters, skill to discriminate various tempers, and to give advice and relief to numbers labouring under spiritual necessities. The gift of discretion in external matters, and in the method of conducting such various concerns, and managing such different classes of men within the Society and without will be absolutely necessary.

7 The fourth is vigilance, essential to the transaction of business, earnestness to commence and strenuousness to bring it to conclusion and perfection; that nothing once commenced be left incomplete through carelessness and negligence.

8 The fifth concerns the person of the General; in which in all that relates to health, external appearance and age, regard must be paid on the one hand to dignity and authority, on the other to that strength of constitution which his station demands, to enable him to discharge his duty therein to the glory of God and our Lord.

9 The sixth relates to external matters, amongst which, those most conducive to edification and the service of God in that office ought to be preferred. Such are, if a man be of great character, and celebrated name, and in short, every quality contributing to maintain authority over those who are, and those who are not, of the Society.

10 Finally the General should be of the number of those who are most illustrious in all the grace of virtue, who have best deserved of the Society, and have long been recognized as such within it. And if any of the gifts aforesaid are wanting; at least let there be exemplary probity, and affection for the

Society; and a sound judgment, accompanied by useful learning. For in the rest, much may be supplied through the divine help and favour by those appointed to assist him, and of whom mention shall be made hereafter.

OF THE POWER OF THE GENERAL OVER THE SOCIETY, AND OF HIS DUTY.

CHAP. III.

1 THAT the Society may be well governed, we have judged it especially expedient that the General should have all power over the Society for edification; which power, showing also the duty of the General, shall be this; first: the General, by himself or others, shall admit into Houses or Colleges, or elsewhere, those who shall to him seem adapted to the Institute of the Society; whether he shall determine to admit them to probation, or to profession, or to be Coadjutors, or approved Scholars. He can dismiss them also, and remove them from the Society.

2 He shall send such as he shall so determine to the study of literature, wherever he pleases. He may recall them before and after the completion of their studies, and transfer them from one place to another, as he shall think most expedient in the Lord to their own or the general benefit.

3 He shall have the whole superintendence and government of the Colleges; whatever pertains to Students, Preceptors and Officials, amongst whom Rectors stand first, whom he shall appoint and remove, and invest with that authority which he shall think necessary in the Lord; and by the Rectors he shall conduct the government of the Colleges in whatever relates to the edifices, and temporal property provided for the use of the Students, as is set forth in the Apostolical Letters.

4 He shall see also that they render him an account of their duty in such wise as he shall deem most expedient. And what is said of the Colleges, may be understood of the Universities of the Society committed to his care. For it shall be the General's duty to regulate those matters pertaining to the instruction of life and doctrine, which he will discharge by officers appointed by himself according to the Constitutions.

5 Also the General shall have all power to make contracts of pur-

chase and sale of all temporal goods whatsoever as well of the Houses as the Colleges of the Society, and of raising and redeeming any revenues on the freeholds of the Colleges for their use and benefit, on condition that it may be lawful to acquit himself of the obligation on restoring the money which shall have been received. But the General shall not alienate nor altogether dissolve the Colleges or Houses of the Society once raised, without a general assembly.

6 Of such things as are left to the Society to dispose of at its pleasure, whether they be real property, as a house or estate not specifically applied or annexed to any particular College by the donor; or whether they be goods, as money, corn, or other moveables, the General may dispose of them by selling, or retaining, or applying to this or that place, whatever he shall think expedient to the greater glory of God.

7 The Provincials, or local Superiors, Rectors and Commissioners shall have so much of this power, as the General shall impart to them. But the officers of Colleges shall not be corporately assembled for acts of this nature.

8 As it belongs to the General to see that the Constitutions of the Society be every where observed; so shall it belong to him to grant *dispensation in all cases where dispensation is necessary;* which duty he will execute with that prudence which *the Light eternal* shall communicate, keeping in view the object of these Constitutions, which is no other than the greater service of God, and the good of those who follow this manner of life. And this is said as much of the trials of those who are under probation, as of other things in which it shall be judged that such was the intention of the framers of the Constitutions to the glory of God and our Lord.

9 The General shall have all power in missions, in nowise however opposing those which originate from the Apostolic See, as is set forth in the Seventh Part. He may send all that are subject to him, whether Professed or not, (whom he may resolve to send) to any parts of the world, for any period, definite or indefinite, as he shall determine, *to do any action* of those which the Society is wont to exercise for the succour of souls. He may recall missionaries, and in short, *proceed in all things,* as he shall think will be to the greater glory of God.

He shall arrange the duties of Preachers, Lecturers and Con-

fessors, being acquainted with the talents bestowed upon the members of our Society; and the same shall be understood of other offices: and he shall place each man in that station which he shall consider he will most advantageously fill to God's service, and the salvation of souls.

10 He shall avail himself of the powers conferred upon the Society by the Apostolic See, and communicate so much of them to each inferior member as he shall judge to be usefully imparted to him to the end set before us, the service of God. He shall recall, or contract such delegated powers, reducing every thing to the same rule of the divine pleasure.

11 It shall be the General's duty to employ corrections and enjoin penances, adequate to the satisfaction of all defects, regard being had to persons and other circumstances: the consideration of which is committed to his charity tempered with prudence which he shall use to the glory of God.

12 He shall convoke the Society in a general assembly (whenever other subjects than the election of a General are in agitation,) and shall order provincial congregations to be holden whenever he thinks fit, and those to preside who are best qualified, and in due time to dismiss them on the completion of the business to be discussed.

13 Without his license and approbation no one can accept any dignity out of the Society; nor shall he grant such permission, nor approve of it, except obedience to the Apostolic See compel him.

14 He shall appoint at his pleasure Rectors of Colleges and Universities, and local Superiors of Houses, whom he shall think best qualified, and Provincials also generally for three years; *(and even that period may be shortened and extended, when it shall seem to be to the greater glory of God and our Lord)* to whom he shall communicate so much power as he shall deem expedient.

15 He shall revoke, restrain or even enlarge the power of administration, of appointing local Superiors and Rectors which he has communicated; and he shall confirm or remove them.

16 He shall appoint the other officials necessary for government; as the Proctor general, and the Secretary of the Society, communicating to them so much power with regard to affairs and persons as he shall think proper in the Lord.

17 He may accept of Houses, Colleges, and Universities offered to

the Society, no general assembly being in contemplation, and admit those whom he deems admissible amongst the Founders, with the privileges stated in the Fourth Part, and provide Lecturers and Priests, and for other things as they occur. But he must take care to admit them on such conditions that the Society may derive *advantage and not detriment* to the end proposed to it, the service of God. But if it is found by experience that the Society is rather burdened than assisted, and that the General can provide no remedy; in the first general assembly of the Society it shall be determined whether it is expedient that any House, College or University of this sort be given up, or retained with such a burden.

18 The General as is said in the Fourth Part can neither transfer nor dissolve Houses or Colleges once erected, nor convert their revenues to the use of the Professed Society.

19 He shall *scrutinize*, as far as possible, *the consciences of those who are under his obedience*, and especially of Provincials, and of others to whom he entrusts duties of great importance.

20 Generally speaking, in all things which pertain to the end proposed by the Society, the perfection and succour of our neighbour to the glory of God, he shall order all in the virtue of Obedience; and although he may impart his authority to inferior Chiefs, or Visitors, or Commissioners, he may nevertheless sanction or annul what they have done, and determine as he sees good in every thing: and obedience and reverence should always be paid him, *as one who holds the place of Christ*.

OF THE POWER OR SUPERINTENDENCE OF THE SOCIETY OVER THE GENERAL.

CHAP. IV.

1 The power or superintendence of the Society over the General consists of six things which may assist to the glory of God, regard being ever paid to the general good and the greatest edification.

2 The first concerns things external, as the dress, food, and expenses of all kinds for the General's person; all which the Society may increase or diminish; as it shall consider becoming

the General and itself, and pleasing to God. And the General ought to acquiesce in the Society's decision.

3 The second relates to the care of the body, that he exceed not prudence in laboriousness or extreme severity. In which also the Superior shall allow himself to be brought back to moderation, and shall acquiesce in the Society's judgment.

3 The third relates to his soul; since even *to perfect men* a care of this kind is at times necessary either as to person or duty. The Society shall have therefore near the General (and with inferiors also this may be done) some one, who applying to God in prayer, and having consulted the divine Goodness, and determined that it is right, should with due modesty and humility inform the General what he believes is required of him to the greater service and glory of God; whether he be his Confessor, or some other appointed by the Society best qualified for this duty.

5 The fourth is that if any one urge him to accept a dignity (not compelling him under pain of sin) by which the duty of General must necessarily be resigned, he cannot accept it without the consent of the Society. And the Society, ever regarding the greater service and glory of God shall not yield its assent, except obedience to the Apostolic See compel it.

6 The fifth occurs, if it should happen that he become exceedingly negligent or remiss in things of great moment pertaining to the duty of the General through bodily sickness, or old age, without hope of amendment, whence the public interest would sustain much detriment. A Coadjutor or Deputy must then be selected, to discharge the General's duty, whether the General appoint him in his own place with the approbation of the Provincials; or they appoint him with the concurrence of two local Superiors, or of the Provincial Rectors; or they, with the approbation of two local Superiors, or the Rectors of all the Provinces elect him by a majority of votes by letters to the government of the Society, with so much power as the General shall think should be allowed, or the Society, if it made the election.

7 The sixth would take place in certain cases which we hope by the goodness of God and the communication of His grace will never happen, such as mortal sins proceeding to external acts, namely, *copula carnalis;* wounding any one; applying to his

own use any of the revenues of the Colleges, or giving them to any one not of the Society; or alienating any real property of Houses or Colleges; or holding depraved doctrine. If any of these things should happen, the Society may and ought to deprive him of his office, (if the evidence is sufficiently conclusive); and if need be, remove him from the Society, in all things keeping before their eyes whatever shall be judged to be to the greater glory of God, and the general good of the Society.

OF THE MANNER IN WHICH THE SOCIETY SHOULD PROCEED IN THINGS PERTAINING TO THE GENERAL.

CHAP. V.

1 First, the Provincials whom the General himself has appointed, are bound to consider in the sight of God and do what they ought for the general interests of the Society, in things aforesaid pertaining to the General, as they shall judge in the Lord.

2 In the next place, whatever relates to the charges and care of the General's person, and other less important matters, needs no general assembly; but it is necessary that the Society should appoint four men of great discretion and zeal for the general good of the Society to be his Assistants. These shall reside with the General, and shall be bound in the sight of their Creator and Lord to say and do whatever they shall judge conducive to the greater glory of God touching the three things first-mentioned in the preceding chapter.

3 The election of these four Assistants shall belong to those who elect the General, when assembled for that purpose. But if one should die, or it should become necessary for him for important reasons to be away from the General during a considerable time, the General shall substitute some one else, provided the Provincials of the Society do not object, and he shall remain in the place of the dead or absent Assistant, with the concurrence of all, or of the majority.

4 In the third place, if any of those sins occur (may God forbid) which suffice to deprive the General of his office; as soon as the charge is proved, by adequate evidence, or his own confession; let the four Assistants be bound by oath to denounce it to the Society, and under the signatures of all, or three at least,

convoke a Congregation; namely, the Provincials with two others whom each shall bring with him from his Province, who shall be bound to assemble. And if the matter is divulged, and generally known, without waiting for the summons of the four Assistants, the Provincials ought to assemble summoning one another: and the very first day in which they shall enter the place of assembly, where the four who convoked them shall be present, with the others assembled, he to whom everything is best known shall open the business, and the accusation shall be distinctly unfolded; which being heard, the General shall retire; and the eldest of the Provincials with the Secretary and another assistant shall make inquiry into the whole matter; and first, whether the imputed offence is proved; and in the next place, whether it be such that he should be deprived of his office; and the same Provincial shall declare the votes, which to be sufficient should exceed two-thirds; thereupon, the General being deposed, the election of another shall be commenced, and if it can be done, they shall not leave the place until the Society has a General; and if the choice cannot be made on that day, it shall be determined on the next, or as soon as possible.

5 If the fault be not sufficient to justify a deprivation of his office, but deserving of correction only; let four be elected, on whom the duty shall be enjoined to consider what correction is most expedient: and if all are not agreed, and the votes are even, let a fifth be associated, or three others, to determine what is expedient in the Lord.

6 If it should happen that the General become disqualified for the government of the Society, the question being debated partly in his presence, and partly in his absence, let it be considered whether there is need of electing a Vicar with absolute power, although without the name of General (so long as he lives, who was so): and it shall be so arranged, if it seems good to more than one half of the voters. If they shall not deem it necessary, they shall consider whether besides those four whose assistance the General enjoyed, the Society should provide others, so that he being better aided and assisted thereby, nothing essential to the government of the Society may be wanting. And in this matter such resolution shall be adopted as the majority, greater than one-half of those who are assembled, shall determine. If it be a question of dignity which is

upon the whole incompatible with the office of General, unless such obedience to the Pope, as is compulsive under the penalty of sin, oblige him, the matter shall not be brought into consultation: but this is to be altogether held as certain, that no consent may or ought to be yielded for the accepting of such dignity.

OF THOSE THINGS WHICH ASSIST THE GENERAL TO DISCHARGE HIS DUTY PROPERLY.

CHAP. VI.

1 SINCE the peculiar duty of the General is not to preach, nor hear confessions, nor the like, (in which notwithstanding in a private capacity he will consider what he can do, when he shall be allowed by the other more especial avocations of his duty, and not otherwise) but so to govern the whole body of the Society, that it may be maintained and increased to the glory of God and our Lord by the assistance of the divine Grace in its good estate and manner of proceeding, to attain which proposed end he should employ all his energies.

2 Besides those gifts of great spiritual perfection and virtues mentioned in the second chapter, he will require effective officers to fulfil their several duties. For although he may sometimes attend to them himself, he must have subordinate Directors (who should be select men) on whom he may confer much power, and almost always commit particular matters of this nature. His correspondence shall be very frequent with the inferior officers and Provincials: and theirs with the Rectors and local Superiors, that subordination may be more perfectly maintained. Sometimes however the General shall communicate with the Rectors and local Superiors and even with private persons in order to acquire fuller information on all subjects, or for other reasons which may frequently occur; and he shall endeavour to assist them with advice, censure and correction if it be needful; because it is his duty to supply the defects of subordinate Superiors, and to bring to perfection by the divine favour and assistance, whatever is not perfect in them.

3 It will conduce to all these if the General keep by him the Apostolic Letters; and all grants relating to the institution,

powers or privileges of the Society, with an abstract of them, and a catalogue of all Houses and Colleges of the Society with their revenues, and another of all the persons who live in each Province, not only of the Professed and formed Coadjutors, and approved Scholars, but of those also who are under probation, wherein their names and qualities are recorded; and he will see that this catalogue is renewed every year, if necessary. And in short he will keep all things in view as far as possible, that he may better provide in all for the divine glory.

4 What is said universally in the Seventh Part concerns the General more than all the rest, namely that the members of the Society should not engage themselves in secular affairs, however pious; nor should he allow himself to be occupied in them nor any religious employments even in not pertaining to the Society, lest his time and strength fail him for what concerns his duty, which indeed requires more than all the man.

5 Nor should he be deeply occupied in the performance of particular duties pertaining to the Society, which can be performed by others; such as the peculiar care of any House, in what relates to its temporal support and government, but rather, as before said, have his officials in every place even where he resides himself: on whom if he cast not the whole responsibility, he may be at least relieved by them, and freed from attention to that duty.

6 So too, in every Province he shall have Provincials of such approved fidelity, and such usefulness, as one who understands that the good government of the Society depends very much upon them and the local Superiors. And when these are so, by dividing the labour with them where it may be done, and taking care to obtain intelligence in all important cases, he will feel that he has greater leisure and time left him to attend to general affairs which he alone can conduct. He will find that he will have more light to perceive what is needful to be done, if his intellect have not lost some of its original powers; as happens to those who are overburdened with minor particulars whereby the strength of the intellect is often oppressed and disqualified for the apprehension of general matters.

7 Nor has the General need of officers for particular employments only, as is set forth, but for the universal concerns also, and those peculiar to his own duty, that he may get through them

well and pleasantly. It is needful therefore that he have some one to assist him, in his anxiety to attend to so many points of duty, by recalling things to memory; in the arrangement of business; by good advice; and lastly, in his exertions to accomplish them, by diligence and labour. For it is evident that the memory of no one man is sufficient for the recollection of so many things; nor were that possible, could the intellect of any one be equal to their full consideration and arrangement; nor were that also possible, could the powers of any one suffice for their performance.

8 For the first point then, namely, the solicitude of attending to every thing, there is need of some minister ordinarily to reside with him, and to strengthen both his memory and his hands in things to be written and transacted, and in short to take upon himself all parts of his duty; to sustain the character of General; and except the authority, to feel that the whole burden of his duty is laid upon his shoulders.

9 This minister of the General should be a careful and discreet man, and if possible, endowed with the gift of learning, of an agreeable aspect and manner in dealing with all kinds of men, personally and by correspondence; a man especially to whom any thing may be confidently entrusted, and who loves the Society in the Lord, that the General may employ his aid and ministry more usefully to the glory of God.

10 How necessary the second assistance to the General is, namely, that of council in the ordering and constituting of important matters which occur, may be understood from their multitude, and from the feebleness of the human intellect, which cannot sustain its attention when distracted by so many concerns, or at least is not equal to the ascertaining and providing what is needful in every respect. It seems therefore absolutely necessary, that certain men celebrated for learning and all other gifts of God, may reside with the Superior to assist him, and take upon them the care of considering with peculiar solicitude all the affairs of the Society committed to them by the General, which he may divide among them, thereby the more accurately to examine every thing; as, one to inspect the concerns of India; another of Spain and Portugal; another of Germany and France; and another of Italy and Sicily; and so of the rest, when the Society is scattered over other parts. And every one

of them ought to recommend to God that part specifically entrusted to him by private prayer, and remembrance in his sacrifices; and consider what will be most beneficial within it in securing that which the Society proposes to itself.

He should confer with the rest, whenever it seems essential to do so; and they may refer to the General what they have so discussed. They shall attend to subjects proposed by the General or the Secretary of the Society: that when they are thoroughly discussed they may be referred to the General. And in a word they should assist and relieve the General by weighing and arranging things relating as well to learning as to practice which require very great consideration. Besides this, and whatever else they can do in many things more usefully, they may find leisure for preaching, lecturing, hearing confessions, and other good and pious works to the glory of God and the assistance of souls.

11 The number of these Assistants at present shall be four; and they may be the same as those mentioned before, page 89. And although highly important matters are to be handled by them, still the power of determining shall remain with the General after he has heard them.

12 In the third kind of assistance, namely, diligence to accomplish and fulfil whatever is resolved upon for the necessary interests of the Society; such as to expedite all manner of business pertaining to the Houses or Colleges, and also to protect their property; and generally to transact all affairs, the aid of one Proctor general will be very useful, and is indeed essential; he shall reside in Rome, and shall be rich in prudence, fidelity and dexterity in dealing with mankind, and in all other good qualities; but he shall not be Professed, nor live in any of the Houses of the professed Society, but in some other (of which mention is made in the Fourth Part) and he shall be assisted by his agents and officers necessary for those matters which he cannot effect alone.

13 Provided with assistance of this extent the General shall occupy that time which his health and bodily strength permit, partly with God, partly in business with his officials and ministers, partly in solitary contemplation and in resolving what is to be done with the aid and favour of God and our Lord.

14 Provincials also, and Rectors of Colleges or Superiors of Houses

should be supported by assistants, more or less numerous according to the importance and weight of the business confided to them, and above all, they shall have certain members appointed of their council to whom they shall communicate the more important occurrences, although, after hearing their opinions, the power of determining shall remain with themselves.

THE TENTH PART;

of the manner in which the whole body of the Society may be mantained and increased in its good estate.

1 SINCE the Society, *which was not instituted by human means*, can neither be maintained nor increased by them, but by the Grace of Almighty God and our Lord Jesus Christ; in Him alone ought our hopes to be fixed, that He will preserve and promote this work which He has vouchsafed to commence to His own service and praise, and the succour of souls.
And in this hope, the first and most congruous means will be those of prayers and sacrifices, which with this holy intention ought to be offered, and settled in a fixed succession, through the several weeks, months and years, in all those places where the Society resides.

2 For the preservation and increase not only of the body of the Society, that is, of things external, but of the spirit also, and for fulfilling the object which it proposes to itself, the succour of souls, those means of attaining its ultimate and supernatural end are the more efficacious which unite the instrument with God, and dispose it to be well directed, by the divine hand, than those which connect it with mankind. Of this sort are probity and virtue, and above all charity, and a pure intention of serving God, and a familiarity with God in spiritual exercises of devotion, and a sincere zeal for souls, to the glory of Him

who created and redeemed them, all other gain being disregarded. It seems therefore to be an object of universal care, that all who unite themselves to this Society give themselves to the study of the solid and perfect virtues, and of spiritual concerns, and consider that more depends on these than on learning or other human and natural gifts. For these are the more internal means, from which efficacy should be derived in the more external towards the object proposed by us.

3 This foundation being laid, the natural means which procure the instrumentality of God and our Lord in what regards our neighbours, will conduce entirely to the preservation and increase of its whole body: because they are acquired and employed sincerely in God's service only, and our dependance is not placed in them, but rather that by them we may co-operate with the divine Grace according to the order of His supreme providence, who decrees that the natural gifts which He bestows as the Creator, as well as the supernatural which He vouchsafes as the Author of Grace should be referred to His own glory. And therefore human means or those acquired by diligence are to be diligently cultivated, and especially exact and solid learning, and the manner of setting it before the people, in sermons and lectures, and the mode of dealing with and managing mankind.

4 It will be highly conducive to maintain the Colleges in their good estate and discipline, and for this purpose to direct their superintendence by men to whom no temporal advantage can accrue from them. Such are the professed Society which will labour in the Colleges to instruct those in perfection of life, and learning worthy of Christians, who shall appear to have a talent for it. And these shall be the nursery to the professed Society, and its Coadjutors: and if with the Colleges, Universities also are committed to the care of the Society, and the method of proceeding described in the Fourth Part is observed, it will contribute to the same end.

5 And since Poverty is as the strongest rampart to Religious Orders, to maintain them in their due estate and discipline, and defend them from numerous enemies (for which reason the Devil labours to destroy it in various ways) it greatly concerns the security and extension of the whole body entirely to remove every appearance of avarice; accepting no revenues, nor possessions, nor stipends for preaching the word of God, or lectures, or masses, or for

the administration of the Sacraments, or in short for any spiritual concerns (as is declared in the Sixth Part), nor applying the incomes of the Colleges to their own use.

6 It will be also of great importance for the perpetual preservation of the Society in its prosperous condition most diligently to remove *ambition, the mother of all evils* in every commonwealth and society, and to preclude all approach to dignity, and the seeking of any preferment in the Society directly or indirectly. To effect this, let all the Professed vow to God and our Lord that they will never do anything to obtain it, and that they will inform against any whom they discover so doing; and they shall be accounted incapable and disqualified for any preferment, of whom it can be proved that they solicited it. They shall promise also to God and our Lord that they will not treat for any preferment or dignity out of the Society, nor yield their assent to their own election to any such office, as far as possible, if Obedience to him who can enjoin them under penalty of sin compel them not: but let every one consider by what means he can promote the salvation of souls in the humility and submission of our profession; and let not the Society be deprived of the men who are necessary to the end it has in view.

7 Each of the Professed shall promise also to God, that if he should accept of any preferment without the Society, on the compulsion above-mentioned, *he shall at all times listen to the advice of the General, or of any person appointed by him;* and if he thinks what is so recommended to be desirable, he will perform it; Not that he who is perferred holds any member of the Society in the place of Superior; but that he would spontaneously be bound in the sight of God to do that which he shall perceive to be best for God's service; and that *he is happy there is any one to propose it in charity and Christian liberty* to the glory of God and our Lord.

8 That the good estate of the whole body be perpetually maintained, that conduces very much which is set forth in the First, Second, and Fifth Part, of not admitting a multitude of men useless to our Institue, to probation even; and of dismissing such as during probation are found to be unfit.

9 But if any are discovered of depraved morals, and of whose amendment little hope can be felt, still less shall these be retained. The admission to be approved Scholars and Coad-

jutors shall be very difficult, whilst to be Professed shall be still more so. None others than men of the Spirit and of choice learning, long and much practised, and proved by various trials of virtue and self-denial to the edification and satisfaction of all, should be admitted to profession. For so whilst those who are admitted to the Society are of this kind, although the numbers increase, the spirit shall not be weakened nor diminished.

10 Seeing the good or evil state of the head affects the whole body; it will be very expedient if the election of the General be such as is described in the Ninth Part. And next to this election that will be of greatest moment, in which the subordinate Chiefs for Provinces, Colleges and Houses are appointed. For as these are, so commonly will their subjects be. Besides elections, it is very important that the several Superiors should have great power over their subjects, the General over them, and on the other hand, the Society over the General (as is set forth in the Ninth Part) so that all may have all power for good; but if they do evil, may be altogether powerless. It is important also that the Superiors have proper ministers (as is said in the same part) for the arrangement and execution of business pertaining to their duty.

11 Whatever contributes to the union of the members of this Society among themselves, and with their Head will contribute also greatly to the preservation of its good estate: such is especially that bond of our desires, Charity and mutual affection, which frequent intercourse, and communication of events, the same doctrine, and uniformity in all things possible will cherish. But the bond of Obedience will most effectually secure this, which will unite individuals with their Superiors, these with one another and with their Provincials, and all with the General, so that subordination may thus be diligently maintained by all.

12 Moderation in the labours of the mind and body, and the mean in constitutions verging to neither extreme of rigour or facility (which may most easily be observed) will conduce to the duration and preservation of the whole body in its due estate.

13 It will serve to the same end generally to endeavour that the love and charity of all, even of those without the Society towards it be secured, and those especially whose good or ill will towards us is of much consequence, towards opening or closing

to us the way to God's service and the succour of souls. Within the Society, *let there neither be nor be shewn any tendency of feelings for either side of any faction* which may perchance occur among Christian Princes or Rulers; but rather let there be a certain universal love, embracing all parties in the Lord, even though opposed to each other.

14 A prudent and moderate use of concessions granted by the Apostolical See will assist to the end most sincerely proposed by us, the succour of souls only: For thus the divine bounty will promote this work which He has begun; and the good odour which depends upon the reality of good works will increase the devotion of men; so that they will desire to be aided by the Society, and will take care to aid it towards the end proposed, the service and the glory of the divine Majesty.

15 It will be well also to pay attention to the health, and its preservation in individuals, as is set down in the Third Part; and that all in short study to obey the Constitutions, for which it is needful to know them, at least as they concern the individual. Wherefore it will be well to read or hear them every month.

On the eighth day of September, 1558, in the name of our most holy Lord, Pope Paul IV. the most reverend Cardinal Pachecco addressed all those who were present in the general Congregation of our Society, and proposed the two following things, and commanded them to be placed among the Constitutions. In each of them our Congregation said it would comply; wherefore they are placed here.

The first was, that it pleased his Holiness, that the General of our Society should be triennial, and not perpetual; *although after the three years he might be confirmed.*

The second was, that our Society should observe the canonical hours in the choir, after the manner of the other Orders; but with that moderation which should *seem expedient to the General.*

FINIS.

THE FIRST APPROBATION

OF THE

INSTITUTE OF THE SOCIETY OF JESUS

BY PAUL III.

WITH THE LIMITATION TO THE NUMBER OF SIXTY PERSONS ONLY.

IN THE YEAR 1540.

PAUL, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR A PERPETUAL RECORD,

Presiding by God's will over the government of the Church militant, albeit undeserving, and seeking with anxious earnestness the salvation of souls as in the duty of our pastoral charge We are bound, We encourage with the grace of Apostolic favour certain faithful men, who therein express their desires, and We otherwise determine moreover as, considering the character of the times and places, We deem it wholesome and expedient in the Lord. Whereas we have lately learned, that our beloved sons, Ignatius de Loyola, and Peter Le Fêvre, and James Laynez, and also Claudius Le Jay, and Paschasius Broet,* and Francis Xavier, and also Alphonso Salmeron, and Simon Rodriguez, and John Coduri and Nicholas de Bobadilla, priests of the cities and dioceses respectively of Pampeluna, Ceven-

* Gallo-Belga et Sacerdos. Gallum et hunc olim credidit fama: et Picardum se gessit ipse, utili admodum causâ. Nimirum ne Cameracensi ex Agro, et adeo è Cæsaris Ditione oriundus, Parisiis et Galliâ pelleretur, exorto jam inter illum et Franciscum Regem bello. Et valiut ea dissimulatio ad Decuriæ numerum. *Synopsis Damiani primi sæculi Societatis Jesu. Prænarratio.*
A Belgian priest. He was formerly believed to be a Frenchman, and he himself gave out he was of Picardy, for a very useful reason; namely, lest he should be driven from Paris and France, on the breaking out of the war between king Francis and the Emperor, he being born in Cambray, and therefore a subject of the latter. THIS DISSIMULATION MADE UP THE MILITARY BAND OF TEN.

nes, Saguntum, (*Morviedro*) Toledo, Viseu, Embrun and Palencia, Masters of Arts, graduated in the University of Paris, and for several years versed in theological studies, inspired, as is piously believed, by the Holy Ghost, coming from various regions of the globe, are met together, and become Associates, and renouncing the seductions of this world, have dedicated their lives to the perpetual service of our Lord Jesus Christ and of us, and of others, our successors, Roman Pontiffs; and have already during several years laudably exercised themselves in the vineyard of the Lord; publicly preaching the word of God with sufficient previous license, privately exhorting the faithful to lead a good and blessed life, and exciting them to godly meditations; attending hospitals, teaching boys and ignorant persons things necessary for the Christian instruction of man; and in fine, fulfilling, with great praise, the duties of charity, and whatever tends to the consolation of souls in all parts of the world where they have travelled. And since they came to this holy city, persisting in the bond of charity in perfecting and preserving the union of their Society in Christ, and promulgated a certain formulary of life, in accordance to what they have by experience ascertained to be conducive to the end proposed by them, and conformable to evangelical designs and to the canonical sanctions of the Fathers; it has come to pass that the manner of life of their associates, contained in the said formulary is not only applauded by many good men, zealous towards God; but is also so much approved by some, that they desire to follow the same. The tenor of which formulary is as follows, to wit:

Whosoever desires to become God's soldier under the banner of the Cross, and to serve the Lord alone, and his representative upon earth the Roman Pontiff, in our Society, which we wish to designate by the name of Jesus, after a solemn vow of perpetual Chastity, shall determine in his own mind to form a part of this Society instituted to this special end, namely, to offer spiritual consolation for the advancement of souls in Christian life and doctrine, for the propagation of the faith, by public preaching, and the ministration of the word of God, spiritual exercises, and works of charity, and expressly, for the instruction of boys and ignorant people in Christianity, and above all for the spiritual consolation of the faithful in Christ, by hearing confessions; and he shall strive to keep God always before his eyes, and the method of this His Institute,

which is the way to Him, and with all his energies shall aim at this object set before him by God; each one according to the grace ministered to him by the Holy Spirit, and the due place of his vocation, lest perchance he have a zeal, but not according to knowledge. The determination of each member's peculiar degree, and the appointment and entire distribution of his duties shall be in the hands of a General or Head to be chosen by Us, that a convenient order may be observed, needful in every well-regulated community: which Chief with the advice of his associates shall have authority to draw up Constitutions conducing to the formation of the object proposed to us, the larger number of votes always having the right of determination. This Council shall be understood to be the greater part of the whole Society which can be conveniently convoked by the General, on the more important and lasting concerns: whilst in the lighter and more transient, all those who shall happen to be present in the place where the General shall reside. But the whole right of issuing commands shall be in the General. Let all the Associates know, and that not only at their entrance into Profession, but so long as they live, let them daily revolve in their mind, that this entire Society, and all its members become God's soldiers under the faithful Obedience of the most sacred Lord the Pope, and the other Roman Pontiffs, his successors. And although we are taught in the Gospel, and in the orthodox faith acknowledge and firmly profess, that all Christ's faithful people are subject to the Roman Pontiff, as their head, and the Vicar of Jesus Christ; nevertheless, for the greater humility of our Society, and the perfect mortification of every member, and for the denial of our own wills we have deemed it highly conducive, that each one of us be bound by a special vow, beyond that general obligation, so that whatsoever the present and other Roman Pontiffs for the time being shall ordain, pertaining to the advancement of souls, and the propagation of the faith, and to whatever provinces he shall resolve to send us, we are straightway bound to obey, as far as in us lies, without any tergiversation or excuse; whether he send us among the Turks, or to any other unbelievers in being, even in those parts called India: or to any hereticks or schismaticks, or likewise to any believers. Wherefore they who shall join us, before they put their shoulders to the burden should consider long and carefully, whether they are so rich in spiritual goods, as to be able to finish their tower, according to the counsel

of the Lord: that is, whether the Holy Spirit Who guides them, promises to them so much grace, that they may hope with His assistance to sustain the burden of this vocation: and when, by the inspiration of God, they have enrolled their name in this warfare of JESUS Christ, their loins should be girded night and day, and they should be ready for the discharge of so great a debt. And that there may be no seeking or refusing among ourselves of missions or provinces of any kind, let each profess that he will never directly or indirectly solicit any thing of the Roman Pontiff touching such missions: but refer all this care to God, and the Pontiff as his Vicar, and to the General of the Society. The General also shall profess, like the rest, that he will not solicit of the said Pontiff touching his own mission into any part, except with the concurrence of the Society. All shall vow that they will be obedient to the Head of the Society in all things which tend towards the observation of this our Rule. And he shall ordain whatever he shall deem expedient to the attainment of the object proposed to him by God and by the Society. And in his own elevation, he shall always be mindful of the benignity, and gentleness, and love of Christ, and of the example of Peter and Paul: and both he and his counsel shall diligently regard this rule; and they shall have expressly recommended to them the instruction of boys, and ignorant people in the Christian doctrine of the ten commandments, and other the like rudiments, as shall seem expedient to them according to the circumstances of persons, places, and times. For it is most necessary that the General and his council diligently watch over the management of this business; seeing that the edifice of faith cannot be raised in our neighbours without a foundation, and there may be danger among ourselves, lest, as each shall be more learned he may endeavour to evade this duty, as at first sight perhaps less engaging: whilst in fact none is more productive, either of edification to our neighbour, or of the practice of the duties of charity and humility to ourselves. Inferiors moreover shall be always bound to obey the General in all things pertaining to the Institute of the Society, as well for the great advantages of order, as for the never-to-be-sufficiently lauded diligent exercise of humility; and shall recognize Christ, *as though present in him*, and as far as is becoming, worship him. And since we have experienced that a life most remote from every contagion of avarice, and most nearly resembling evangelical poverty is more

delightful, more pure, and more conducive to the edification of our neighbour; and since we know that our Lord Jesus Christ will supply all things needful for food and clothing to his servants seeking only the kingdom of God; all and singular shall vow perpetual poverty, declaring that they cannot acquire either separately or in common for the sustentation or use of the Society any civil rights to any real property, or to its proceeds or incomes: but shall be content to receive the use only of what is given them to provide things needful. But they may have in their Universities a College or Colleges holding revenues, estates or possessions to be applied to the wants and necessities of the students; the government or superintendence of the said Colleges, and the said students, as touching the election of Rectors, and students, their admission, discharge, reception, exclusion, the appointment of statutes for the instruction, erudition, edification and correction of the students, the manner of supplying their food and clothing, and all other government, regulation and care, being always secured to the General and the Society; yet so, that the students shall not abuse the aforesaid goods, nor the Society convert them to their private use, but minister to the necessity of the students. And these last also may be admitted into our Society when their progress in the spirit and in learning has been ascertained, and after sufficient probation. All Associates whatsoever in holy orders, although they hold no ecclesiastical benefices, nor incomes therefrom, shall, nevertheless, be bound each one privately, and separately, and not as a body to say the service according to the ritual of the Church. These are the matters which with the allowance of our said Lord Paul, and the Apostolic See, we can in some manner explain of our profession: which we have now done, that by this writing we may briefly inform not only those who question us touching our manner of life, but our successors also, if by God's favour we shall have followers of this way, and since we have found many and great difficulties annexed to it, we have judged it right to determine that no one be received into this Society, except he shall have been long and diligently tried: and when he shall be found prudent in Christ, and conspicuous in learning, or in the purity of the Christian life; then at length he may be admitted to the warfare of Jesus Christ, who will vouchsafe to favour these our humble beginnings to the glory of God the Father, to whom only be praise and honour for ever and ever: Amen.

Now seeing that We find nothing in the premises, which is n godly or holy; We, (that these same Associates who have m humbly petitioned Us herein may be so much more earnest in t their pious intention of living, and the more because they know t they are cherished by the favour of the Apostolic See, and may p ceive that the premises are approved of by Us,) by our Apostoli authority, according to the tenor of these presents, of our cert knowledge approve, confirm, and bless, and strengthen with t protection of perpetual steadfastness all and singular the premi as meet for the spiritual advancement of the Associates, and of the rest of the Christian flock: and we receive the Associat under our protection, and that of the holy Apostolic See: co ceding to them moreover, that some among them may freely a lawfully draw up such Constitutions as they shall judge to conformable to the object of the Society, and to the glory of Je Christ our Lord, and the advantage of our neighbour. Any oth Apostolical Constitutions and decrees of the general Council, a of our predecessor, Pope Gregory X. of happy memory, and a others whatsoever to the contrary, notwithstanding. We w moreover that in this Society there be admitted to the number sixty persons only, desiring to embrace this rule of living, and more; and to be incorporated into the Society aforesaid.*

Let no man therefore infringe, or with rash audacity contrave this document of our approbation, confirmation, benediction, c roboration, reception, concession, and pleasure. And if any m should presume to attempt it, let him know that he will incur t indignation of Almighty God, and of St. Peter and St. Paul Apostles.

Given at Rome, at St. Mark's, in the year of t Incarnation of our Lord, 1540. Septemb 27. In the sixth year of our Pontificate.

* This limitation of the number to sixty was abrogated by the Bull of t same Pope Paul III. bearing date 14 March, 1543.

A TRANSLATION

OF THE

BULL FOR THE EFFECTUAL SUPPRESSION

OF THE ORDER OF JESUITS.*

CLEMENT XIV. POPE, &c.

JESUS CHRIST our Saviour and Redeemer was foretold by the Prophets as the *Prince of Peace:* the angels proclaimed him under the same title to the shepherds at his first appearance upon earth; he afterwards made himself known repeatedly as the *sovereign pacificator;* and he recommended peace to his disciples before his ascension to heaven.

Having reconciled all things to God his Father, having pacified by his blood and by his cross every thing which is contained in heaven and in earth, he recommended to his Apostles the ministry of reconciliation, and bestowed on them the gift of tongues, that they might publish it; that they might become ministers and envoys of Christ, who is not the God of discord, but of peace and love; that they might announce this peace to all the earth, and direct their efforts to this chief point, that all men being regenerated in Christ, might preserve the unity of the Spirit in the bond of peace; might consider themselves as one body and one soul, as called to one and the same hope, to one and the same vocation, at which, according to St. Gregory, we can never arrive, unless we run in concert with our brethren. The same word of reconciliation, this same ministry, is recommended to us by God in a particular manner. Ever since we were raised (without any personal merit) to the chair of St. Peter, we have called these duties to mind day and night; we have had them without ceasing before our eyes; they are deeply engraven on our heart; and we

* Reprinted from the PROTESTANT ADVOCATE (1815), Vol. III. p. 153, &c.

labour to the utmost of our power to satisfy and to fulfil them. To this effect we implore without ceasing the protection and the aid of God, that he would inspire us and all his flock with counsels of peace, and open to us the road which leads to it. We know, besides, *that we are established by the Divine Providence over kingdoms and nations, in order to pluck up, destroy, disperse, dissipate, plant or nourish,* as may best conduce to the right cultivation of the vineyard of Sabbaoth, and to the preservation of the edifice of the Christian religion, of which Christ is the chief corner-stone. In consequence hereof we have ever thought and been constantly of opinion, that as it is our duty carefully to plant and nourish whatever may conduce in any manner to the repose and tranquillity of the Christian republic, so the bond of mutual charity requires that we be equally ready and disposed to pluck up and destroy even the things which are most agreeable to us, and of which we cannot deprive ourselves without the highest regret and the most pungent sorrow.

It is beyond a doubt, that *among the things which contribute to the good and happiness of the Christian republic, the religious orders hold as it were the first place.* It was for this reason that the Apostolic See, which *owes its lustre and support to these orders,* has not only approved, but *endowed them with many exemptions, privileges and faculties,* in order that they might be so much the more excited to the cultivation of piety and religion: to the direction of the manners of the people, both by their instructions and their examples; to the preservation and confirmation of the unity of the faith among the believers. But if at any time any of these religious orders did not cause these abundant fruits to prosper among the Christian people, did not produce those advantages which were hoped for at their institution; if at any time they seemed disposed rather to trouble than maintain the public tranquillity; the same Apostolic See, which had availed itself of its own authority to establish these orders, did not hesitate to reform them by new laws, to recall them to their primitive institution, or even totally to abolish them where it has seemed necessary. Upon motives like these, Innocent III. our predecessor, having considered that the too great multiplicity of regular orders served only to bring confusion into the church of God, did, in the fourth Council of Lateran, forbid all persons to invent any new religious institution, and counsel all those who were called to the monastic life, to embrace one of the orders already

established. He determined, also, that whoever was disposed to found any new religious house, should submit it to some of the rules or institutions already approved. From hence it results that no one has a right to found any new order, without the special permission of the Roman pontiff, and that with very good reason; the rather, as the end of the new institutions being the attainment of a greater degree of perfection, it is proper that the Apostolic See should previously and carefully examine the rules of conduct proposed to be laid down, lest great inconveniencies, and even scandals, should be introduced into the church of God, under the specious appearance of a greater good.

Notwithstanding the wisdom of these dispositions of Innocent III. in after times *excess of importunity wrung from the Holy See* the approbation of divers regular orders; nay, such was *the arrogant temerity* of many individuals, that an infinite number of orders, *especially mendicants, started up without any permission at all.* To remedy this abuse, Gregory X. likewise our predecessor, renewed the constitution of Innocent III. in the General Council at Lyons, and forbad every one, under the most severe penalties, to invent thereafter any new orders, or to wear the habit of them. And as to the new institutions and mendicant orders, established after the Council of Lateran, and not then approved by the Holy See, he abolished them all; and with regard to those which had then been confirmed by the Apostolic See, he ordained, that those who had already taken the vows might, if they saw good, remain in them, on condition that they received no new members, that they acquired no new houses, lands, or possessions whatever, and that they did not alienate the possessions they then had, without the express permission of the Apostolic See. And further, he reserved to the said See the disposition of all the goods and possessions, to be carried to the subsidies destined for the Holy Land, or for the poor, or for other pious uses, and that through the channel of the Ordinary of the place, or of such other person as the Holy See should appoint. He prohibited likewise the members of the said orders to preach, confess, or even inter any other dead except those of their own order. He declared, however, that the orders and preachers called "*Fratres Minores,*" should be exempted from this constitution, inasmuch as the evident advantage the Catholic church reaped from them, entitled them to an entire approbation. He ordained, likewise, that the order of the Hermits of St. Augustine,

and that of the Carmelites, should remain on their ancient footing, inasmuch as their institution was prior to the Council of Lateran. And finally, he permitted the individuals of the orders comprised in the said constitution, full liberty of transporting themselves and their effects into any other order already approved; provided only that no whole order or convent should pass with all their effects into any one other order, without a previous and express permission of the Holy See.

The other Roman pontiffs, our predecessors, followed the same steps, as circumstances required. Among others, Clement V. by a letter *sub plumbo*, expedited the 3d of May, in the year 1312, induced thereto by the general discredit into which the order of Templars was fallen, did entirely suppress and abolish the said order, though it had been legally approved, and though, on account of the services it had rendered to the Christian republic, the Holy See had heretofore bestowed on it many and important privileges, faculties and exemptions; and though the General Council of Vienna, to whom the examination of this affair had been committed, had not thought proper to pronounce a formal and definitive sentence.

St. Pius V. likewise our predecessor, whose eminent virtues are honoured by the church, suppressed and entirely abolished the order called "*The Humble Brothers*," though it was anterior to the Council of Lateran, and had been approved by Innocent III, Honorius III. Gregory IX. and Nicholas III. pontiffs of blessed memory, and our predecessors; his reasons for which were, that the disobedience of this order to the apostolic decrees, their quarrels among themselves and with strangers, left no room to hope from them any example of virtue; and that besides some individuals of this order had made *an infamous attempt on the life* of St. Charles Boromæus, a cardinal of the holy church, and apostolic visitor of the said order.

The Pope Urban VIII. our predecessor, of blessed memory, did in the same manner, by a brief dated the 6th of February, abolish and for ever suppress the congregation of "*Fratres Conventuales reformati*," though this order had been approved by Pope Sixtus V. who had distinguished it by particular benefactions and favours. Urban VIII. suppressed it, because the church of God did no longer receive any spiritual advantages from it; and because violent disputes had arisen between this order and those of the "*Fratres*

Conventuales non reformati." He ordained that the houses, convents and goods, moveable and immoveable, belonging to their congregation, should be assigned over to the "*Fratres Minores Conventuales*" of St. Francis, except only the house at Naples, and that of St. Anthony of Padua, called "*De Urbe.*" This last he incorporated, and applied to the apostolic chamber, leaving the disposition of it to his successors. Lastly, he permitted the brothers of the said congregation to pass into the houses of Capuchins, or into those of the brothers called "*De Observantiâ.*"

This same Urban VIII. by another letter in the form of a brief, dated the 2d of December, 1643, suppressed for ever, extinguished and abolished the regular order of the Saints Ambrose and Barnaby, *ad nemus*, submitting the regulars of the said order to the jurisdiction and government of the Ordinary, permitting the individuals thereof to pass into other regular orders approved by the Holy See. Innocent X. confirmed this abolition afterwards by his letter *sub plumbo* of the first of April, 1645. He further secularized all the benefices, monasteries, and houses of the said order, which were heretofore regular. The same Innocent X. our predecessor, having been informed of the great disorders which had arisen among the regulars of the pious schools of "*The Mother of God;*" and notwithstanding the said order had been solemnly approved by Gregory XV., did, after a mature examination, and by his brief, dated 16th of March, 1645, reduce the said order to a simple congregation, dispensing with all obligation to make any vow, in imitation of the institution of the congregation of secular priests of the oratory, in the church of St. Mary, at Valicella de Urbe, or, as it is commonly called, of St. Philip of Neræa; he granted the said regulars the permission of passing into any other order, forbad the further admission of novices; and the administration of the vows to the novices already received. And, lastly, he transferred to the Ordinaries all the superiority and jurisdiction which had heretofore been vested in the minister general, the visitors, and superiors. And these dispositions had their full effect for some years; till at last the Holy See, convinced of the utility of this institution, recalled it to its first form, re-ordained the ancient solemn vows, and reinstated it as a fixed regular order.

By another brief, of the 29th of October, 1650, this same Innocent X. totally suppressed the order of St. Basilicus of the Arminians; and that on the same account of dissensions and

troubles arisen therein, he invested the ordinaries with full power and authority over the members of the orders thus suppressed, commanding them to take the dress of the secular clergy, and assigning them annuities out of the revenues of the suppressed convents, granting withal the permission to enter into such other orders as they should see fit.

The same Innocent X. having considered that no spiritual advantages could be derived from the regular congregation of the priests of the good Jesus, did, by another brief of the 22d of June, 1651, abolish the same for ever. He submitted the said regulars to the jurisdiction of their Ordinary, assigned them a convenient portion of the revenues of the congregation, permitting them to enter into any other approved order, and reserving to himself the disposition of the goods of the said congregation, to be applied as he should see fit to works of piety.

Lastly, Clement IX. our predecessor, of blessed memory, having considered that the three regular orders of the regular canons of St. Gregory in Alga, of the Jeromites of Fiesole, and of the Jesuits instituted by St. Colombanus, were of no further use to the Christian world, and that no hopes remained of rendering them hereafter useful, resolved to abolish them, and did actually do so, by his brief bearing date the 6th of December, 1668. With regard to their goods and revenues, which were very considerable, at the request of the republic of Venice he assigned them for the carrying on the war of Candia against the Turks.

Our predecessors, in taking and executing these resolutions, have very wisely preferred this method to all others; they regarded it as the only one calculated to calm the agitation of men's minds, and to stifle the spirit of party and dissension. They therefore avoided the slow and fallible method of proceeding in ordinary contestations before the courts of justice, contenting themselves to follow the laws of prudence, and relying wholly *on that plenitude of power which they possessed in so eminent a degree as vicars of Christ upon earth, and as sovereign moderators of the Christian republic;* they executed all these changes without giving the regular orders, which they proposed to suppress, the faculty of producing any arguments in their defence, or of clearing themselves from the heavy accusations brought against them, or of opposing the powerful motives by which the holy pontiffs were induced to take such resolutions.

We, therefore, having these and other such examples before our eyes, examples of great weight and high authority; animated, besides, with a lively desire of walking with a safe conscience and a firm step in the deliberations of which we shall speak hereafter, *have omitted no care, no pains, in order to arrive at a thorough knowledge of the origin, the progress, and the actual state of that regular order commonly called "The Company of Jesus."* In the course of these investigations, we have seen that the holy founder of this order did institute it for the salvation of souls, the conversion of heretics and infidels, and, in short, for the greater advancement of piety and religion. And in order to attain more surely and happily so laudable a design, he consecrated himself rigorously to God, by an absolute vow of evangelical poverty, with which to bind the society in general, and each individual in particular, except only the colleges, in which polite literature and other branches of knowledge were to be taught, and which were allowed to possess property, but so that no part of their revenues could ever be applied to the use of the said society in general. It was under these and other holy restrictions, that the Company of Jesus was approved by the Pope Paul III. our predecessor, of blessed memory, by his letter *sub plumbo*, dated 27 September, 1540, He granted them besides, the power of forming laws and statutes, to secure the advantages, stability, and good order of the society on a more solid footing. And though Paul III. did at first restrain this company to the number of sixty; yet, by his letter of the 14th of March, 1543, he gave the superiors of the said company power to admit as many members as they pleased. Afterwards the same pontiff, by his brief, dated May 15, 1549, favoured the said company with many and extensive privileges; among others, he willed and ordered that the *indult*, which he had already accorded to the preceding generals, should be extended to all such as the generals should think worthy of it. This *indult* has hitherto been restrained to the power of admitting only twenty priests, as spiritual coadjutors, to whom were to be granted all the same privileges, and the same authority, as to the professed companions of the order. Further, he exempted and withdrew the said order, its companions, persons, and possessions whatever, from all dominion and jurisdiction of all ordinaries whatever, taking them under the immediate protection of himself and the Holy See.

The munificence and liberality of other pontiffs, our predecessors,

towards this society, have not been less remarkable. It is well known, that Julius III. (1550), Paul IV. (1560), Pius IV. & V. (1566), Gregory XIII. (1572), Sixtus V. (1585), Gregory XIV. (1590), Clement VIII. (1592), Paul V. (1605), Leo XI. (1605), Gregory XV. (1621), Urban VIII. (1623), and other Roman pontiffs of blessed memory, have either confirmed the privileges already granted to the society, or have explained and augmented them.

Notwithstanding so many and so great favours, it appears from the apostolical constitutions, that almost at the very moment of its institution, there arose in the bosom of this society divers seeds of discord and dissension, not only among the companions themselves, but with other regular orders, the secular clergy, the academies, the universities, the public schools, and lastly, even with the princes of the states in which the society was received.

These dissensions and disputes arose sometimes concerning the nature of their vows, the time of admission to them, the power of expulsion, the right of admission to holy orders without a sufficient title, and without having taken the solemn vows, contrary to the tenor of the decrees of the Council of Trent, and of Pius V. our predecessor. Sometimes concerning *the absolute authority assumed by the General of the said order*, and on matters relating to the good government and discipline of the order. Sometimes concerning different points of doctrine, concerning their schools, or such of their exemptions and privileges as the ordinaries, and other civil or ecclesiastical officers, declared to be contrary to their rights and jurisdiction. In short, accusations of the greatest nature *and very detrimental to the peace and tranquillity of the Christian republic, have been continually received against the said order.* Hence the origin of that infinity of appeals and protests against this society, which so many sovereigns have laid at the foot of the throne of our predecessors Paul IV. Pius V. and Sixtus V.

Among the princes who have thus appealed, is Philip II. King of Spain, of glorious memory, who laid before Sixtus V. not only the reasons of complaint which he had, but also those alleged by the inquisitors of his kingdom, against *the excessive privileges* of the society, and the form of their government. He desired likewise that the Pope should be acquainted with the heads of accusation laid against the society, and confirmed by some of its own members remarkable for their learning and piety, and demanded that the

society should undergo an apostolic visitation. Sixtus V. convinced that these demands and solicitations of Philip were *just and well founded, did, without hesitation, comply therewith;* and in consequence, named a bishop of distinguished prudence, virtue, and learning, to be apostolical visitor, and at the same time deputed a congregation of cardinals to examine this matter.

But this pontiff having been carried off by a premature death, this wise undertaking remained without effect. Gregory XIV. being raised to the supreme apostolic chair, approved, in its utmost extent, the institution of the society, by his letter *sub plumbo,* dated the 28th of July, 1591. He confirmed all the privileges which had been granted by any of his predecessors to the society, and particularly the power of expelling and dismissing any of its members, without any previous form of process, information, act or delay; upon the sole view of the truth of the fact, and the nature of the crime, from a sufficient motive, and a due regard of persons and circumstances. He ordained, and that under pain of excommunication, that all proceedings against the society should be quashed, and that no person whatever should presume, directly or indirectly, to attack the institution, constitutions, or decrees of the said society, or attempt in any manner whatever to make any changes therein. To each and every of the members only of the said society, he permitted to expose and propose, either by themselves or by the legates and nuncios of the Holy See, to himself only, or the popes his successors, whatever they should think proper to be added, modified or changed in their institution.

Who would have thought that even these dispositions should prove ineffectual towards appeasing the cries and appeals against the society? On the contrary, very violent disputes arose on all sides, concerning the doctrine of the society, which many represented as contrary to the orthodox faith and to sound morals. The dissensions among themselves and with others, grew every day more animated; the accusations against the society were multiplied without number, and especially with regard to that *insatiable avidity of temporal possessions* with which it was reproached. Hence the rise, not only of those well-known troubles which brought so much care and solicitude upon the Holy See, but also of the resolutions which certain sovereigns took against the said order.

It resulted, that instead of obtaining from Paul V. of blessed memory, a fresh confirmation of its institute and privileges, the

society was reduced to ask of him, that he would condescend to ratify and confirm by his authority, certain decrees formed in the fifth general congregation of the company, and transcribed word for word in the brief of the said pope, bearing date September 4, 1606. In these decrees it is plainly acknowledged, that the dissensions and internal revolts of the said companions, together with the demands and appeals of strangers, had obliged the said companions assembled in congregation to enact the following statute, namely:

"The Divine Providence having raised up our society for the propagation of the faith and the gaining of souls, the said society can, by the rules of its own institute, which are its spiritual arms, arrive happily, under the standard of the Cross, at the end which it has proposed for the good of the Church and the edification of our neighbours. But the said society would prevent the effect of these precious goods, and expose them to the most imminent dangers, *if it concerned itself with temporal matters, and which relate to political affairs, and the administration of government*: in consequence whereof it has been wisely ordained by our superiors and ancients, that confining ourselves to combat for the glory of God, we should not concern ourselves with matters foreign to our profession: but whereas in these times of difficulty and danger it has happened, through the fault perhaps of certain individuals, through ambition and intemperate zeal, that our institute has been ill spoken of in divers places, and before divers sovereigns, whose affection and good will the Father Ignatius, of holy memory, thought we should preserve for the good of the service of God: and whereas a good reputation is indispensably necessary to make *the vineyard of Christ bring forth fruits*; in consequence hereof our congregation has resolved that we should abstain from all appearance of evil, and remedy, as far as in our power, the evils arisen from false suspicions. To this end, and by the authority of the present decree of the said congregation, it is severely and strictly forbidden to all the members of the society, *to interfere in any manner whatever in public affairs*, even though they be thereto invited; or to deviate from the institute through intreaty, persuasion, or any other motive whatever. The congregation recommends to the fathers-coadjutors, that they do propose and determine, with all diligence and speed, such further means as they may think necessary for remedying this abuse."

We have seen, in the grief of our heart, that neither these remedies, nor an infinity of others, since employed, have produced their due effect, or silenced the accusations and complaints against the said society. Our other predecessors, Urban VII. Clement IX. X. XI. and XII. Alexander VII. and VIII. Innocent X. XII. and XIII. and Benedict XIV. employed without effect all their efforts to the same purpose. In vain did they endeavour, by salutary constitutions, to restore peace to the Church; as well with respect to secular affairs, with which the company ought not to have interfered, as with regard to the missions; which gave rise to great disputes and oppositions on the part of the company with the ordinaries, with other religious orders, about the holy places, and communities of all sorts in Europe, Africa, and America, to the great loss of souls, and great scandal of the people; as likewise concerning the meaning and practice of *certain idolatrous ceremonies* adopted in certain places, in contempt of those justly approved by the Catholic Church; and further, concerning the use and explication of certain *maxims,* which the Holy See has, with reason, *proscribed as scandalous, and manifestly contrary to good morals;* and, lastly, concerning other matters of great importance and prime necessity towards preserving the integrity and purity of the doctrines of the gospel, from which maxims have resulted very great inconveniencies and great detriment, both in our days and in past ages; such as *the revolts and intestine troubles in some of the Catholic states,* persecutions against the Church in some countries of Asia and Europe, not to mention the vexation and grating solicitude which these melancholy affairs brought on our predecessors, principally upon Innocent XI. of blessed memory, who found himself reduced to the necessity of *forbidding the company to receive any more novices;* and afterwards upon Innocent XIII. who was obliged to threaten the company with the same punishment; and, lastly, upon Benedict XIV. who took the resolution of ordaining a general visitation of all the houses and colleges of the company in the kingdom of our dearly beloved son in Jesus Christ, the most faithful King of Portugal.

The late apostolic letter of Clement XIII. of blessed memory, our immediate predecessor, by which the institute of the Company of Jesus was again approved and recommended, was *far from bringing any comfort to the Holy See, or any advantage to the*

Christian republic. Indeed, this letter was rather *extorted* than *granted*, to use the expression of Gregory X. in the above-named General Council of Lyons.

After so many storms, troubles, and divisions, every good man looked forward with impatience to the happy day which was to restore peace and tranquillity; but under the reign of this same Clement XIII. the times became more difficult and tempestuous; *complaints and quarrels were multiplied on every side; in some places dangerous seditions arose, tumults, discords, dissensions, scandals, which weakening or entirely breaking the bonds of Christian charity, excited the faithful to all the rage of party, hatreds, and enmities.* Desolation and danger grew to such a height, that the very Sovereigns, whose piety and liberality towards the company were so well known as to be looked upon as hereditary in their families,—we mean our dearly-beloved sons in Christ, *the Kings of France, Spain, Portugal, and Sicily,—found themselves reduced to the necessity of expelling and driving from their states, kingdoms, and provinces, these very companions of Jesus;* persuaded that there remained *no other remedy* to so great evils; and that this step was necessary in order to prevent the Christians from rising one against another, *and from massacring each other in the very bosom of our common mother the Holy Church.* The said our dear sons in Jesus Christ having since considered that even this remedy would not be sufficient towards reconciling the whole Christian world, unless the said society was *absolutely abolished and suppressed,* made known their demands and wills in this matter to our said predecessor Clement XIII. They united their common prayers and authority to obtain that this last method might be put in practice, as the only one capable of assuring the constant repose of their subjects, and the good of the Catholic Church in general. But the unexpected death of the aforesaid pontiff rendered this project abortive.

As soon as by the divine mercy and providence we were raised to the chair of St. Peter, the same prayers, demands, and wishes were laid before us, and strengthened by the pressing solicitations of many bishops, and other persons of distinguished rank, learning, and piety. But that we might choose the wisest course in an affair of so much importance, we determined *not to be precipitate,* but to take due time not only to examine attentively, weigh carefully, and wisely debate, but also, by unceasing prayers, to ask of the Father

of Lights his particular assistance under these circumstances; exhorting at the same time the faithful to co-operate with us by their prayers and good works in obtaining this needful succour.

And first of all we proposed to examine upon what grounds rested the common opinion, that the institute of the clerks of the company of Jesus had been approved and confirmed in an especial manner by the Council of Trent. And we found, that in the said council nothing more was done with regard to the said society, only to except it from the general decree, which ordained that in the other regular orders, those who had finished their noviciate, and were judged worthy of being admitted to the profession, should be admitted thereto; and that such as were not found worthy, should be sent back from the monastery. The same council declared, that it meant not to make any change or innovation in the government of the clerks of the company of Jesus, that they might not be hindered from being useful to God and his church, according to the intent of the pious institute approved by the Holy See.

Actuated by so many and important considerations, and, as we hope, aided by the presence and inspiration of the Holy Spirit, compelled besides by the necessity of our ministry, which strictly obliges us to conciliate, maintain, and confirm the peace and tranquillity of the Christian republic, and remove every obstacle which may tend to trouble it; having further considered that the said Company of Jesus can no longer produce those abundant fruits and those great advantages, with a view to which it was instituted, approved by so many of our predecessors, and endowed with so many and extensive privileges; that on the contrary it was very difficult, not to say impossible, *that the Church could recover a firm and durable peace so long as the said society subsisted;* in consequence hereof, and determined by the particular reasons we have here alleged, and forced by other motives which prudence, and the good government of the Church have dictated, the knowledge of which we reserve to ourselves, conforming ourselves to the examples of our predecessors, and particularly to that of Gregory X. in the General Council of Lyons; the rather as, in the present case, we are determining upon the fate of a society *classed among the mendicant orders, both by its institute and by its privileges.* After a mature deliberation, we do, *out of our certain knowledge, and the fulness of our apostolical power,* SUPPRESS AND ABOLISH THE SAID

COMPANY: we deprive it of all activity whatever, of its houses, schools, colleges, hospitals, lands, and in short every other place whatever belonging to the said company in any manner whatsoever, in whatever kingdom or province they be situated; we *abrogate* and *annul* its statutes, rules, customs, decrees, and constitutions, *even though confirmed by oath, and approved by the Holy See, or otherwise;* in like manner we annul all and every its privileges, indults, general or particular, the tenor whereof is, and is taken to be, as fully and as amply expressed in the present brief, as if the same were inserted word for word; in whatever clauses, form or decree, or under whatever sanction their privileges may have been conceived. We declare all, and all kind of authority, the General, the provincials, the visitors, and other superiors of the said society to be FOR EVER ANNULLED AND EXTINGUISHED: of what nature soever the said authority may be, as well in things spiritual as temporal. We do likewise order that the said jurisdiction and authority be transferred to the respective ordinaries, fully and in the same manner as the said generals, &c. exercised it according to the form, places, and circumstances, with respect to the persons, and under the conditions hereafter determined. Forbidding, as we do hereby forbid, the reception of any person to the said society, the noviciate or habit thereof. And with regard to those who have already been admitted, our will is, that they be not received to make profession of the simple solemn absolute vows under pain of nullity, and such other penalties as we shall ordain. Farther we do will, command, and ordain, that those who are now performing their noviciate, be speedily, immediately, and actually sent back to their own homes: we do further forbid that those who have made profession of the first simple vows, but who are not yet admitted to either of the holy orders, be admitted thereto under any pretext or title whatever: whether on account of the profession they have already made in the said society, or by virtue of any privileges the said society has obtained, *contrary to the tenor of the decrees of the Council of Trent.*

And whereas all our endeavours are directed to the great end of procuring the good of the Church, and the tranquillity of nations; and it being at the same time our intention to provide all necessary aid, consolation, and assistance to the individuals or companions of the said society, every one of which in his individual capacity we love in the Lord with a truly paternal affection; and to the end

that they, being delivered on their part from the persecutions, dissensions, and troubles with which they have for a long time been agitated, may be able to labour with more success in the vineyard of the Lord, and contribute to the salvation of souls: therefore, and for these motives, we do decree and determine, that such of the companions as have yet made professions only of the first vows, and are not yet promoted to holy orders, being absolved, as in fact they are absolved, from the first simple vows, do without fail quit the houses and colleges of the said society, and be at full liberty to choose such course of life as each shall judge most conformable to his vocation, strength, and conscience, and that within a space of time to be prescribed by the Ordinary of the diocese: which time shall be sufficient for each to provide himself some employment or benefice, or at least some patron who will receive him into his house, always provided that the time thus allowed do not exceed the space of one year, to be counted from the day of the date hereof. And this the rather, as, according to the privileges of the said company, those who have only taken these first vows, may be expelled the order upon motives left entirely to the prudence of the superiors, as circumstances require, and without any previous form of process. As to such of the companions as are already promoted to holy orders, we grant them permission to quit the houses and colleges of the company, and to enter into *any other regular order* already approved by the Holy See. In which case, and supposing they have already professed the first vows, they are to perform the accustomed noviciate in the order into which they are to enter, according to the prescription of the Council of Trent; but if they have taken all the vows, then they shall perform only a noviciate of six months, we graciously dispensing with the rest. Or otherwise we do permit them to live at large, *as secular priests and clerks*, always under a perfect and *absolute obedience to the jurisdiction of the Ordinary of the diocese* where they shall establish themselves. We do likewise ordain, that to such as shall embrace this last expedient, a convenient stipend be paid out of the revenues of the house or college where they resided; regard being paid, in assigning the same, to the expenses to which the said house shall be exposed, as well as to the revenues it enjoyed. With regard to those who have made the last vows, and are promoted to holy orders, and who, either through fear of not being able to subsist for want of a pension, or

from the smallness thereof, or because they know not where to fix themselves, or on account of age, infirmities, or other grave and lawful reasons, do not choose to quit the said colleges or houses, they shall be permitted to dwell therein, provided always that *they exercise no ministry whatsoever in the said houses or colleges, and be entirely subject to the Ordinary* of the diocese; that they make *no acquisitions whatever,* according to the decree of the Council of Lyons, that they do not alienate the houses, possessions, or funds which they actually possess. It shall be lawful to unite in one or more houses the number of individuals that remain; nor shall others be substituted in the room of those who may die; so that the houses which become vacant, may be converted to such pious uses as the circumstances of time and place shall require, in conformity to the holy canons, and the intention of the founders, so as may best promote the divine worship, the salvation of souls, and the public good. And to this end a member of the regular clergy, recommendable for his prudence and sound morals, shall be chosen to preside over and govern the said houses; *so that the name of the company shall be, and is, for ever extinguished and suppressed.*

In like manner we declare, that in this general suppression of the company shall be comprehended the individuals thereof in all the provinces from whence they have already been expelled; and to this effect our will is, that the said individuals, even though they have been promoted to holy orders, be *ipso facto* reduced to the state of secular priests and clerks, and remain in absolute subjection to the Ordinary of the diocese, supposing always that they are not entered into any other regular order.

If, among the subjects heretofore of the Company of Jesus, but who shall become secular priests or clerks, the Ordinaries shall find any qualified by their virtues, learning, and purity of morals, they may, as they see fit, grant or refuse them power of confessing and preaching; but none of them shall exercise the said holy function without a permission in writing; nor shall the Bishops or Ordinaries grant such permission to such of the society, who shall remain in the colleges or houses heretofore belonging to the society, to whom we expressly and for ever prohibit the administration of the sacrament of penance, and the function of preaching; as Gregory X. did prohibit it in the council already cited. And we leave it to the consciences of the Bishops to see that this last article be strictly observed; exhorting them to have before their eyes the

severe account which they must render to God of the flock committed to their charge; and the tremendous judgment with which the great Judge of the living and the dead doth threaten those who are invested with so high a character.

Further we will, that if any of those who have heretofore professed the institute of the company, shall be desirous of dedicating themselves to the instruction of youth *in any college or school, care be taken that they have no part in the government or direction of the same,* and that the liberty of teaching be granted to such only whose labours promise a happy issue, *and who shall shew themselves averse to all spirit of dispute,* and untainted with any doctrines which may occasion or stir up frivolous and dangerous quarrels. In a word, the faculty of teaching youth shall neither be granted nor preserved *but to those who seem inclined to maintain peace in the schools and tranquillity in the world.*

Our intention and pleasure is, that the dispositions which we have thus made known for the suppression of this society, shall be extended to the members thereof employed in missions, reserving to ourselves the right of fixing upon such methods as to us shall appear most sure and convenient for the conversion of infidels, and the conciliation of controverted points.

All and singular the privileges and statutes of the said company being thus annulled and entirely abrogated, we declare that as soon as the individuals thereof shall have quitted their houses and colleges, and taken the habit of secular clerks, they shall be qualified to obtain, in conformity to the decrees of the holy canons and apostolic constitutions, cures, benefices without cure, offices, charges, dignities, and all employments whatever, *which they could not obtain so long as they were members of the said society,* according to the will of Gregory XIII. of blessed memory, expressed in his Bull bearing date Sept. 10th, 1548, which Brief begins with these words: *Satis superque,* &c. Likewise we grant them the power which they had not before, of receiving alms for the celebration of the mass, and the full enjoyment of all the graces and favours *from which they were heretofore precluded as regular clerks of the Company of Jesus.*

We likewise abrogate all the prerogatives which had been granted to them by their General and other superiors, in virtue of the privileges obtained from the Sovereign Pontiffs, and by which they were permitted to read heretical and impious books, proscribed

by the Holy See; likewise the power they enjoyed of not observing the stated fasts, and of eating flesh on fast days: likewise the faculty of reciting the prayers called the *canonical hours*, and all other like privileges, our firm intention being, that they do conform themselves in all things to the manner of living of the secular priests, and to the general rules of the church.

Further we do ordain, that after the publication of this our letter, no person do presume to suspend the execution thereof, under colour, title, or pretence of any action, appeal, relief, explanation of doubts which may arise, or any other pretext whatever, foreseen or not foreseen. Our will and meaning is, that the suppression and destruction of the said society, and of all its parts, shall have an immediate and instantaneous effect in the manner here above set forth; and that under pain of the greater excommunication, to be immediately incurred by whosoever shall presume to create the least impediment, or obstacle, or delay, in the execution of this our will: the said excommunication not to be taken off but by ourselves, or our successors, the Roman Pontiffs.

Further, we ordain and command, by virtue of the holy obedience, to all and every ecclesiastical person, regular and secular, of whatever rank, dignity and condition, and especially those who have been heretofore of the said company, that no one of them do carry their audacity so far as to impugn, combat, or even write or speak about the said suppression, or the reasons and motives of it, or about the institute of the company, its form of government, or other circumstance thereto relating, without an express permission from the Roman Pontiff, and that under the same pain of excommunication.

We forbid all and every one to offend any person whatever on account of the said suppression, and especially those who have been members of the said society, or to make use of any injurious, malevolent, reproachful or contemptuous language towards them, whether verbally or by writing.

We exhort all the Christian princes to exert all that force, authority and power which God has given them for the defence of the holy Roman Church, so that in consequence of the respect and veneration which they owe to the Apostolic See, things may be so ordered, that these our letters have their full effect, and that they, attentively heeding all the articles therein contained, do publish such ordonnances and regulations, as may prevent all excesses, disputes,

and dissensions among the faithful, whilst they carry this our will into execution.

Finally, we exhort all Christians, and intreat them by the bowels of our Saviour Jesus Christ, to remember that we have one Master who is in heaven, one Saviour, who has purchased us by his blood; that we have all been again born in the water of baptism, through the word of eternal life; that we have all been declared sons of God, and co-heirs with Jesus Christ; all fed with the same bread of the Catholic doctrine, and of the divine word; that we are all one body in Jesus Christ, of which we are members; consequently it is absolutely necessary, that united by the common bond of charity, they should live in peace with all men, and consider it as their first duty to love one another, remembering that he who loveth his neighbour fulfilleth the law; avoiding studiously all occasion of scandal, enmity, division, and such like evils, which were invented and promoted by the ancient enemy of mankind in order to disturb the church of God, and prevent the eternal happiness of the faithful, under the false title of schools, opinions, and even of the perfection of Christianity. On the contrary, every one should exert his utmost endeavours to acquire that true and sincere wisdom of which St. James speaks in his canonical Epistle, ch. iii. v. 13.

Further, our will and pleasure is, that though the superiors and other members of the society, and others interested therein, have not consented to this disposition, have not been cited or heard, still it shall not at any time be allowed them to make any observations on our present letter, to attack or invalidate it, to demand a further examination of it, to appeal from it, make it a matter of dispute, to reduce it to the terms of law, to proceed against it by the means of *restitutionis ad integrum*, to open their mouth against it, to reduce it *ad viam et terminos juris*, or, in short, to impugn it by any way whatever, of right or fact, favour or justice: and even though these means may be granted them, and though they should have obtained them, still they may not make use of them in court or out of court; nor shall they plead any flaw, subreption, obreption, nullity, or invalidity in this letter, or any other plea, how great, unforeseen, or substantial it may be, nor the neglect of any form in the above proceedings, or in any part thereof, nor the neglect of any point founded on any law or custom, and comprised in the body of laws, nor even the plea of *enormis enormissimæ et totalis*

læsionis, nor in short any pretext or motive, however just, reasonable, or privileged, not even though the omission of such form or point should be of such a nature as, without the same being expressly guarded against, would render every other act invalid. For all this notwithstanding, our will and pleasure is, that these our letters should *for ever and to all eternity be valid, permanent, and efficacious*, have and obtain their full force and effect, and be inviolably observed by all and every whom they do or may concern, *now or hereafter*, in any manner whatever.

In like manner, and not otherwise, we ordain that all the matters here above specified, and every of them, shall be carried into execution by the ordinary judge and delegate, whether by the auditor, cardinal, legate *à latere*, nuncio, or any other person who has, or ought to have, authority or jurisdiction in any matter or suits, taking from all and every of them all power of interpreting these our letters. And this to be executed, notwithstanding all constitutions, privileges, apostolic commands, &c. &c. &c. And though to render the abolition of these privileges legal they should have been cited word for word, and not comprised only in general clauses, yet for this time, and of our special motion, we do derogate from this usage and custom, declaring that all the tenour of the said privileges is, and is to be supposed, as fully expressed and abrogated as if they were cited word for word, and as if the usual form had been observed.

Lastly, our will and pleasure is, that to all copies of the present Brief, signed by a notary public, and sealed by some dignitary of the Church, the same force and credit shall be given as to this original.

Given at Rome, at St. Mary the Greater, under the seal of the Fisherman, the 21st day of July 1773, in the fifth year of our Pontificate.

A TRANSLATION

OF THE

BULL FOR THE RE-ESTABLISHMENT

OF THE ORDER OF JESUITS.*

PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD.

(Ad perpetuam rei memoriam.)

THE care of all the Churches confided to our humility by the Divine will, notwithstanding the lowness of our deserts and abilities, makes it our duty to employ all the aids in our power, and which are furnished to us by the mercy of Divine Providence, in order that we may be able, as far as the changes of times and places will allow, to relieve the spiritual wants of the *Catholic world*, without any distinction of *people and nations*.

Wishing to fulfil this duty of our Apostolic ministry, as soon as Francis Kareu (then living) and other secular priests resident for many years in the vast empire of Russia, and who had been members of the Company of Jesus suppressed by Clement XIV. of happy memory, had supplicated our permission to unite in a body, for the purpose of being able to apply themselves more easily, in conformity with their institution, to the instruction of youth in religion and good morals, to devote themselves to preaching, to confession, and the administration of the other sacraments, we felt it our duty the more willingly to comply with their prayer, inasmuch as the then reigning Emperor Paul I. had recommended the said priests in his gracious dispatch dated 11th August, 1800, in which, after setting forth his special regard for them, he declared to us that it would be agreeable to him to see the Company of Jesus established in his empire under our authority: and we, on our side, considering attentively the great advantage which these

---

* Reprinted from the PROTESTANT ADVOCATE, Vol. III. p. 13, &c.

vast regions might thence derive; considering how useful those ecclesiastics, whose morals and learning were equally tried, would be to the Catholic religion, thought fit to second the wish of so great and beneficent a Prince.

In consequence, by our Brief, dated 7th March, 1801, we granted to the said Francis Kareu, and his colleagues residing in Russia, or who should repair thither from other countries, power to form themselves into a body or congregation of the Company of Jesus; they are at liberty to unite in one or more houses, to be pointed out by their superior, provided these houses are situated within the Russian empire. We named the said Francis Kareu General of the said congregation: we authorized them to resume and follow the rule of St. Ignatius of Loyola, approved and confirmed by the constitutions of Paul III. our predecessor, of happy memory, in order that the companions, in a religious union, might freely engage in the instruction of youth in religion and good letters, direct seminaries and colleges, and with the consent of the Ordinary, confess, preach the word of God, and administer the sacraments. By the same Brief we received the congregation of the Company of Jesus under our immediate protection and dependence, reserving to ourselves and our successors the prescription of every thing that might appear to us proper to consolidate, to defend it, and to purge it from the abuses and corruptions that might be therein introduced; and for this purpose we expressly abrogated such apostolical constitutions, statutes, privileges, and indulgences granted in contradiction to these concessions, especially the Apostolic Letters of Clement XIV. our predecessor, which begin with the words *Dominus ac Redemptor Noster*, only in so far as they are contrary to our Brief, beginning *Catholicæ*, and which was given only for the Russian empire.

A short time after we had ordained the restoration of the order of Jesuits in Russia, we thought it our duty to grant the same favour to the kingdom of Sicily, on the warm request of our dear son in Jesus Christ, King Ferdinand, who begged that the Company of Jesus might be re-established in his dominions and states as it was in Russia, from a conviction that in these deplorable times, the Jesuits were instructors most capable of forming youth to Christian piety and the fear of God, which is the beginning of wisdom, and to instruct them in science and letters. The duty of our pastoral charge leading us to second the pious wishes of these

illustrious monarchs, and having only in view the glory of God and the salvation of souls, we by our Brief, beginning *Per alias*, and dated the 30th July, 1804, extended to the kingdom of the Two Sicilies the same concessions which we had made for the Russian empire.

The *Catholic world* demands with *unanimous* voice the re-establishment of the Company of Jesus. We daily receive to this effect the most pressing petitions from our venerable brethren, the Archbishops and Bishops, and the most distinguished persons, especially since the abundant fruits which this company has produced in the above countries have been generally known. The dispersion even of the stones of the sanctuary in those recent calamities (which it is better now to deplore than to repeat); the annihilation of the discipline of the regular orders (the glory and support of religion and the Catholic church, to the restoration of which all our thoughts and cares are at present directed), require that we should accede to a wish so just and general.

We should deem ourselves guilty of a great crime towards God, if, amidst these dangers of the Christian republic, we neglected the aids which the special providence of God has put at our disposal; *and if, placed in the bark of Peter, tossed and assailed by continual storms, we refused to employ* THE VIGOROUS AND EXPERIENCED ROWERS *who volunteer their services, in order to break the waves of a sea which threaten every moment shipwreck and death.* Decided by motives so numerous and powerful, we have resolved to do now what we could have wished to have done at the commencement of our pontificate. After having by fervent prayers implored the Divine assistance, after having taken the advice and counsel of a great number of our venerable brothers the cardinals of the holy Roman Church, we have decreed, with full knowledge, in virtue of the plenitude of apostolic power, and with perpetual validity, that all the concessions and powers granted by us solely to the Russian empire and the kingdom of the Two Sicilies, shall henceforth extend to all our ecclesiastical States, *and also to all other States.* We therefore concede and grant to our well-beloved son, Taddeo Barzozowski, at this time General of the Company of Jesus, and to the other members of that company lawfully delegated by him, all suitable and necessary powers in order that the said States may freely and lawfully receive all those who shall wish to be admitted into the regular Order of the Company of Jesus, who,

under the authority of the General *ad interim*, shall be admitted and distributed, according to opportunity, in one or more houses, one or more colleges, and one or more provinces, where they shall conform their mode of life to the rules prescribed by St. Ignatius of Loyola, approved and confirmed by the Constitutions of Paul III. We declare besides, and grant power that they may freely and lawfully apply to the education of youth in the principles of the Catholic faith, to form them to good morals, and to direct colleges and seminaries; we authorize them to hear confessions, to preach the word of God, and to administer the sacraments in the places of their residence, with the consent and approbation of the Ordinary. We take under our tutelage, under our immediate obedience, and that of the Holy See, all the colleges, houses, provinces, and members of this Order, and all those who shall join it; always reserving to ourselves and the Roman Pontiffs our successors, to prescribe and direct all that we may deem it our duty to prescribe and direct, to consolidate the said company more and more, to render it stronger, and to purge it of abuses, should they ever creep in, which God avert. It now remains for us to exhort with all our heart, and in the name of the Lord, all superiors, provincials, rectors, companions, and pupils of this re-established society, to shew themselves at all times and in all places, faithful imitators of their father; that they exactly observe the rule prescribed by their great founder; that they obey with an always increasing zeal the useful advices and salutary counsels which he has left to his children.

In fine, we recommend strongly in the Lord, the company and all its members to our dear sons in Jesus Christ, the illustrious and noble Princes and Lords temporal, as well as to our venerable brothers the Archbishops and Bishops, and to all those who are placed in authority; we exhort, we conjure them not only not to suffer that these religious be in any way molested, but to watch that they be treated with all due kindness and charity.

We ordain that the present letters be inviolably observed according to their form and tenour, in all time coming; that they enjoy their full and entire effect; that they shall never be submitted to the judgment or revision of any judge, with whatever power he may be clothed; declaring null and of no effect any encroachment on the present regulations, either knowingly or from ignorance; and this notwithstanding any apostolical constitutions and ordi-

nances, especially the Brief of Clement XIV. of happy memory, beginning with the words *Dominus ac Redemptor Noster*, issued under the seal of the Fisherman, on the 22d of July, 1773, which we expressly abrogate as far as contrary to the present order.

It is also our will that the same credit be paid to copies, whether in manuscript or printed, of our present Brief, as to the original itself, provided they have the signature of some notary public, and the seal of some ecclesiastical dignitary; that no one be permitted to infringe, *or by an audacious temerity to oppose any part of this ordinance;* and that should any one take upon him to attempt it, let him know that he will thereby incur the indignation of Almighty God, and of the holy Apostles Peter and Paul.

Given at Rome, at Sancta Maria Major, on the 7th of August, in the year of our Lord 1814, and the 15th of our Pontificate.

(Signed) CARDINAL PRODATAIRE.
CARDINAL BRASCHI.

AN OUTLINE

OF THE

PRESENT CONDITION OF THE ROMISH CHURCH

IN THIS KINGDOM.*

THE present condition of the Romish Church in this kingdom is not the growth of yesterday, but appears to have arisen from causes which, though little known or noticed, have been many years in operation. This history, it is hoped, may be hereafter written more in detail from materials which have been collected for that purpose. Here an outline only can be given.

About the year 1795, a small fraternity of Jesuits, described in the Laity's Directory for that year as "*the gentlemen of the English Academy at Liege*," were driven by the fury of the French Revolution to seek an asylum in this country. They established themselves at Stonyhurst, near Clithero, in Lancashire; of which house and estate a long and advantageous lease was granted to them by the owner, Mr. Weld, a gentleman of an ancient and wealthy Roman Catholic family. They consisted at this time, according to the description given by their apologist, Mr. Dallas, of "*a few ancient men*," whose settlement in the country excited no suspicion or alarm; but was rather greeted with a share of that public sympathy which was so honourably and charitably displayed towards all the victims of revolutionary violence. The professed design of these fugitives went at first no further than to undertake, as a means of providing for their own subsistence, the education of youth. The title assumed in the prospectus of the infant establish-

---

* This Outline formed the Appendix to a Sermon preached in Canterbury Cathedral, by the Rt. Rev. WILLIAM GRANT BROUGHTON, D.D. Bishop of Australia.

ment, is that of "The College of Stonyhurst;" which was described as conveniently prepared for the accommodation of 150 scholars. In addition to the pupils whose circumstances enabled them to pay the regulated charges for boarding and tuition, it was generally understood that a certain number of the children of poorer parents were received, for gratuitous education, upon the foundation of the college; who might be afterwards adopted into the Society and employed in forwarding its designs, as they should be found to unite a suitable inclination for the service, with promising talents and the requisite degree of flexibility. Thus without one dissenting voice was a foundation laid for the re-establishment of an order which had been finally expelled from England, A.D. 1604. An instance was now to be given of the pertinacity with which it adheres to the design of its institution; and of the expansive vigour with which its growth advances wherever any germe is suffered to make a lodgment. The design proceeded prosperously. The proposed number of pupils was speedily obtained; and with the funds thus placed at their disposal, the directors proceeded to prepare for far more extended operations. Continued improvements of the estate were accomplished. The mansion, which when first occupied by the society, had become much dilapidated by time and neglect, was gradually put into a state of complete repair: and, at a very great expense, a large and handsome building was added to the original fabric. Means were thus obtained for a great extension of the original scheme; insomuch that the number of students for several years past may not have been short of 300. As their resources thus increased, more extended plans occupied the thoughts of the fathers; and while, by means of the influence which their large expenditure secured to them, the work of proselytism continued to extend in the neighbourhood of Stonyhurst, and to make some progress in other parts of the kingdom, through the exertions of those judiciously planted agents who were issuing yearly from the college, the immediate successors of that feeble band which had professed to seek no more than a refuge from overwhelming misfortune, found themselves in a situation to extend their exertions beyond the limits of England.

The Parliamentary foundation of the College of Maynooth had given in Ireland the first promise of a revival of Roman Catholic influence. Yet there were still some circumstances which di-

minished the satisfaction with which the institution was regarded by such of the titular hierarchy as held what are termed ultramontane sentiments. The heads of the Roman Catholic Church in Ireland had generally sided with the Jesuits. They are believed to have unanimously accepted the Bull Unigenitus; and to have acquiesced in other edicts which had a like tendency to exalt the papal power. They appear, therefore, to have viewed with displeasure and alarm the disposition towards Jansenism manifested at Maynooth, and even threatening to obtain there a positive ascendancy. As an instance of its prevalence may be mentioned that Dr. Ferris, one of the Professors, a man of learning, and highly esteemed among the pupils, had in lecturing his class ventured so near the borders of heresy as to affirm that "the merits of the saints, compared with the merits of Christ, were no more than a drop of water compared with the ocean." It was thence obvious that measures could not be too speedily taken to meet this pressing danger, and to restore the tenets of Jesuitism to their proper ascendancy. For the accomplishment of this object recourse was had to the establishment of Stonyhurst; on the perfect orthodoxy of which not a shade of suspicion had ever been cast, and which was now in circumstances to afford very important aid. The Rev. Peter Kenny, who had been educated partly at Stonyhurst, and afterwards in the College of Palermo, was translated from the former residence to Maynooth, where he filled the office of Vice-President: that of President being at the same time held by Dr. Murray, the present titular Archbishop of Dublin. In addition to the proper duties of his collegiate office, Mr. Kenny was also entrusted with the occasional charge of conducting the "Retreats," or those seasons at which the students are accustomed to retire for the sake of meditation and discussion. The subjects for consideration at such times are fixed by the conductor, who also delivers every day one or more hortatory discourses; and may, at the conclusion of the Retreat, hear the confessions of such students as apply to him. Mr. Kenny thus enjoyed most ample and favourable opportunities of inculcating the principles of his order, and of eradicating any opinions of an opposite complexion which, through his intimate acquaintance with the most secret sentiments of the students, he might discover the slightest tendency in any of them to adopt. The testimonies which he had given of the most devoted

and resolute attachment to the cause of the Society, were so many proofs of the wisdom of those who selected him to fill these situations, where his zeal and his talents might be directed to the best account. He had, it appears, from his own evidence, taken the simple vows of the Order during his residence in England; but doubts have arisen whether he could be lawfully aggregated in a country where a restoration of the Society by the Pope had not taken place, he was compelled to seek elsewhere an opportunity of being unquestionably incorporated. The Order, most seasonably for his purpose, had been re-established in Sicily by a special brief of the Pope in 1804: and Mr. Kenny, therefore, proceeded to Palermo, where in 1808 he became formally and certainly aggregated as a member of the Society of Jesuits. This display of resolution, and of indefatigable perseverance in the cause, clearly pointed out this individual as one whose services might be relied on whenever a suitable opportunity should present itself for employing them in the great and growing design of which the Jesuits were at the head. And such an occasion was not long wanting. The College of Maynooth it should be observed, being expressly limited to the education of ecclesiastics, did not completely fulfil the wishes of the leaders of the Society; whose object was then, as it ever has been, by means of their peculiar system of education to obtain influence not over the clergy alone, but over the minds of men of all ranks and professions; especially of those who might probably rise to eminence and influence in political and secular pursuits. An attempt had, therefore, been made to erect a lay-college within the walls of Maynooth; but the design was defeated, after having made some progress, by the firmness of the late Mr. Abbot, afterwards Lord Colchester, who justly thought that such a proceeding was a plain infraction of the condition upon which the college was endowed. The design, however, was too advantageous to be altogether abandoned. Negotiations were set on foot for the purchase of a suitable property in a convenient situation, and towards the close of 1813 an agreement was made with the proprietor of Clongowes Wood, in the county of Kildare, and six miles from Maynooth, for the surrender of that estate as the site of the proposed lay-seminary or college. It was opened in July 1814, for the reception of scholars; Mr. Kenny having been appointed to the office of President. All circumstances, indeed,

considered what crowds are attracted to grounded in the principles of their own ably situated for receiving the desired how extended may be their influence in impression on their return home, this source to be thought lightly of. An Institution of is "the English College" at Rome, which is d mainly relied on, as an effective instrument use of the Romish Church in this country. A of the deep policy by which it has recently while to attach the students of this institution to the service for which they are destined, was r, 1827; when, for the first time during several pe himself visited their summer retreat about om Rome. A very striking account is extant, er student of Stonyhurst, but then a member of ge, who was present on the occasion. A most is drawn of the extreme affability and condescen- ess, allowing them to kiss his foot and his hand, ds, dining at their table, conferring upon them as him the very significant appellation of "*the hope* nd after his departure sending them as a present g calf, ornamented with flowers, and moreover s to his masters of ceremonies that in the pro- us Christi the students of the English College Baldacchino, or hangings, which are borne over carries the Holy Sacrament. Such attentions are hout an object; and when the period chosen for n is considered in connexion with other well- nces, but slender doubts can remain as to what is Church," or how it is expected to be realized.

many other indications furnish the ground upon ed that a design is now in progress of execution, g in England the Roman Catholic Religion. The vidently entrusted to the Jesuits; upon which part n observation must be offered, which highly con- en without any particular regard for religion, are general welfare of the community. The restora- der by Pius VII. has given compactness and lements which before that were scattered and

seemed to concur most favourably for the advancement of the design; for at the same precise period of time, (viz. in August, 1814), the Pope, with a memorable coincidence, issued his Bull for the restoration of the order of Jesuits; and, so far as the validity of the vows is concerned, they were from that moment re-established throughout the world. There was now, therefore, no longer any question as to the regularity and sufficiency of a profession made in this country; and great facility was thus afforded for the aggregation of members. Mr. Kenny was joined at Clongowes by others of his order, who undertook with him the task of education; and the affiliation of the younger establishment with the parent institution of Stonyhurst, was thus rendered complete. The two societies have since maintained constant intercourse and mutual good understanding; and, with force more effective because united, have proceeded in the design to catholicize the British empire. A striking circumstance in illustration of the rapid revival of the influence of Romanism may be mentioned upon the authority of Mr. Kenny, who states upon oath, that there were but two members of the Jesuit order besides himself in the whole of Ireland, when he was appointed Vice-President of Maynooth. When he, after a short interval, removed to Clongowes, the number of priests, and of those who might become priests, had increased to nearly twenty. And from a return ordered by the House of Commons to be printed, 15th of June, 1830, the number of persons in Ireland bound by the Jesuit vows appears to have been 58; in England at the same time, 117. All these, with any augmentation which may have taken place during the ensuing five years, have grown up as suckers from that, in appearance exanimate, root which was planted at Stonyhurst not forty years before.

This design for reviving the Roman Catholic Faith in England has been thought deserving of more than domestic encouragement. It has attracted the attention of foreign states, and has its branches extended especially to Rome. "The English Catholic Library" is established with the avowed purpose of obtaining proselytes, by lending gratuitously books treating of religious controversy and piety "especially to their Protestant countrymen" when under the influence of admiration of the ceremonies of the Church in "that seat of Catholicity." "Many proofs," it is boasted, have lately been given "of *the happy effect* of those books of instruction;"

and certainly, when it is considered what crowds are attracted to Rome of Protestants ill-grounded in the principles of their own faith, and most favourably situated for receiving the desired impression, as well as how extended may be their influence in multiplying the same impression on their return home, this source of conversions is not to be thought lightly of. An Institution of more direct influence is "the English College" at Rome, which is carefully cherished and mainly relied on, as an effective instrument for advancing the cause of the Romish Church in this country. A very remarkable proof of the deep policy by which it has recently been thought worth while to attach the students of this institution by redoubled ties to the service for which they are destined, was afforded in October, 1827; when, for the first time during several centuries, the Pope himself visited their summer retreat about fourteen miles from Rome. A very striking account is extant, written by a former student of Stonyhurst, but then a member of the English college, who was present on the occasion. A most animated picture is drawn of the extreme affability and condescension of His Holiness, allowing them to kiss his foot and his hand, blessing their beads, dining at their table, conferring upon them as they knelt before him the very significant appellation of "*the hope of the Church,*" and after his departure sending them as a present a beautiful young calf, ornamented with flowers, and moreover issuing directions to his masters of ceremonies that in the procession of Corpus Christi the students of the English College should carry the Baldacchino, or hangings, which are borne over the Pope as he carries the Holy Sacrament. Such attentions are not lavished without an object; and when the period chosen for this manifestation is considered in connexion with other well-known circumstances, but slender doubts can remain as to what is "the *hope* of the Church," or how it is expected to be realized.

These, among many other indications furnish the ground upon which it is assumed that a design is now in progress of execution, for re-establishing in England the Roman Catholic Religion. The chief agency is evidently entrusted to the Jesuits; upon which part of the subject an observation must be offered, which highly concerns all who even without any particular regard for religion, are anxious for the general welfare of the community. The restoration of that order by Pius VII. has given compactness and momentum to elements which before that were scattered and

comparatively inert. Under what circumstances was this effected, and how is it likely to involve us? The Jesuits within little more than two centuries (1555 to 1773), had suffered thirty-seven expulsions from various states. Such of these as took place during the 18th century had occured in those states of Europe which are most devoted to the Romish faith: viz. Savoy, 1729; Portugal, 1759; Spain and the two Sicilies, 1767; Parma, 1768; Malta, 1768. Lastly, as if to crown the whole by a most signal and exemplary instance, they were in 1773, suppressed at Rome and in all Christendom by a Bull of Pope Clement XIV. This prelate was cautious and temperate in disposition, not unaware of the importance to the Church of the services of this Order, nor of the scandal which must arise from his suppression of it. He had within his reach in the archives of the Propaganda, sources of information to which the rest of the world had not access. He deliberated upon these and upon the pleadings of the Society in its own justification during four years, and at the conclusion of that interval, deliberately set his hand to the instrument of suppression. Thus *ex Cathedra* he pronounced the Society to be inherently wicked and mischievous, dangerous to the peace of the world, and unworthy of any longer toleration. Severe as this censure may appear, the Abbé de Bernis, at that time Ambassador from France to Rome, declares from his own acquaintance with the facts, that the Sovereign Pontiff "would have been more than sufficiently justified, if the love of peace had not closed his mouth." Forty years after this the world beheld with astonishment the issue of a Bull by the reigning Pope, reversing the decree of his predecessor, legalizing the vows of that so often prohibited Society, and placing it in a condition to exercise, in all the countries of the world, that discipline which all had united in pronouncing injurious to their welfare. The Bull of Pope Clement amounted to a verdict against the Jesuits, who had been accused of insatiable avidity for temporal possessions, dangerous seditions, massacres, hatreds, enmities, prevarications which must destroy all social confidence, and treasonable practices such as endangered the safety of all governments. Yet Pope Pius, unaccountably forgetting or purposely omitting to notice this condemnation, restored the Society in a most unqualified manner. He without any reserve recalled to existence an Order against which the most papistical states, and the papacy itself had united in pronouncing sentence; and their

unanimous conclusion was, that the Jesuits did not compensate, even by their exertions on behalf of the Church, for the horrible mischiefs of which they were in other respects the authors. Yet the head of the Church of Rome restored this Society in all its plenitude; neither accompanying his rescript with any refutation or denial of the odious doctrines and practices which had been imputed to it, nor expressing his own disapprobation of them, nor so much as giving a public caution against their re-introduction. The only reason dwelt upon in justification of his proceeding is the security of the Church. Placed as he is in the bark of St. Peter, and tossed with continual storms, he should deem himself on his pontifical responsibility guilty of a great crime towards God, if he should neglect to employ "THESE VIGOROUS AND EXPERIENCED ROWERS" who volunteer their services. Verily it must be assumed that the end sanctifies the means, or how could the Church have lent its sanction to the restoration of a fraternity which the Church itself had condemned and suppressed as the sources of ineffable enormities?

But whether the Church of Rome is prepared to justify this proceeding, or whether, having resorted to it in a moment of desperation, yet now, finding how well it has answered, she will set all censure at defiance, the consequence to ourselves is precisely the same. The Society being restored and once again planted in England, has directed all its energies to recover for the Roman Catholic Faith, its lost dominion over the people. Other of the regular orders, encouraged by the example of the Jesuits, have resumed operations. Six Colleges, besides Stonyhurst, under the direction of one or other of these orders, are now in activity upon a very extended scale, in various parts of the kingdom; and, as described in the Laity's Directory for the present year, the Roman Catholic Chapels in England and Wales are in number 410.* A

* It will thus appear from the accounts that have reached your Committee—chiefly from the published statements of Roman Catholics themselves—that there are now 519 chapels open for service, and 43 in progress of erection in this island.

Tenth Annual Report of the British Society for promoting the religious principles of the Reformation.

mere inspection of the newspapers from day to day will furnish evidence of their rapid increase; and confirmation, if it were required, that not one of these establishments is reared up without furnishing its sheaf to the harvest of proselytes.

These truths are stated here with a view of at once confirming the assertion in the Sermon, and of awakening the attention of the Protestant Clergy and people to the actual position occupied by their adversaries. Our engagement is an arduous one; for it requires us to keep the middle path between two equally dangerous extremes: to maintain liberty of conscience, and to excite attachment for purity of doctrine, yet at the same time not to give occasion or countenance to that irregular intemperate zeal which threatens to dash in pieces like a potter's vessel the very frame and fabric of the Church. If we would preserve what is left us of our Protestant institutions, we must be careful above all things to have *union among ourselves*.

THE END.

PRINTED BY ROBERT BEST EDE, DORKING.

ERRATA.

CONSTITVTIONES.

Page 11, *line* 7, *for* Scismatorum, *read* Scismaticorum. *p.* 30, *l.* 23, *for* alium, aliud. *p.* 34, *l.* 20, *for* ubique, utrique. *p.* 37, *l.* 13, *for* nostro exemplo ac doctrinam, nostri exemplo ac doctrina. *p.* 40, *l.* 15, *for* utiliores, ulteriores. *p.* 56, *l.* 26, 29, *for* quanvis, quavis. *p.* 66, *l.* 1, *for* donata, donatæ. *p.* 77, *l.* 17, *for* missa, missæ. *p.* 79, *l.* 11, *for* eadem, in eadem. *p.* 81, *l.* 2, *for* oportet, optet. *p.* 85, *l.* 11, *for* facultate, facilitate. *p.* 96, *l.* 5, *for* debent, debeat.

TRANSLATION. *Part IX. Chap. III.* 15. *substitute*

15 He shall revoke, restrain, and enlarge their authority, and demand an account of their Government. And if he shall have conceded to a Provincial the power of appointing local Superiors and Rectors, the General may confirm or supersede them.

Part IX. Chap. IV. 6. *remove*

or they appoint him with the concurrence of two local Superiors, or of the Provincial Rectors;

THE PRINCIPLES
OF THE
JESUITS,
DEVELOPED IN A COLLECTION OF
Extracts from their own Authors:
TO WHICH ARE
PREFIXED A BRIEF ACCOUNT OF
THE ORIGIN OF THE ORDER,
AND
A SKETCH OF ITS INSTITUTE.



SCELUS OMNE.—VIRG.

"Qui talento præditus ad scribendos libros communi bono utiles, eos conscriberet, in lucem edere non debet, nisi prius Præpositus Generalis eos videat, et aliorum etiam judicio et censuræ subjiciat; ut, si ad ædificationem fore videbuntur, et non aliter, in publicum prodeant."—CONSTITVTIONES. PARS VII. CAP. IV. 11.

LONDON:
J. G. AND F. RIVINGTON, ST. PAUL'S CHURCH-YARD, AND WATERLOO-PLACE, PALL MALL; H. WIX, 41, NEW BRIDGE STREET, BLACKFRIARS; J. LESLIE, GREAT QUEEN STREET.
1839.

DORKING: PRINTED BY ROBERT BEST EDE.

ARREST DU PARLEMENT DU 5 MARS 1762.

La Cour a ordonné que les Passages extraits des Livres de 147 Autheurs Jesuites etant verifiés, une Copie collationnée en sera presentée au Roy, pour le mettre en etat de connoitre la perversité de la Doctrine soutenue constament par les soy disans Jesuites depuis la naissance de la Societé jusqu' au moment actuel, avec l' Approbation des Theologiens, la permission des Superieurs et Generaux et l' eloge d' autres membres de la dite Société: Doctrine autorisant le Vol, le Mensonge, le Parjure, l' Impureté, toutes les Passions et tous les Crimes, enseignant l' Homicide, le Parricide et le Regicide, renversant la Religion pour y substituer des Superstitions, en favorisant la Magie, le Blasphême, l' Irreligion et l' Idolatrie; Et sera ledit Seigneur Roy très-humblement supplié de considérer ce qui résulte d' un enseignement aussi pernicieux combiné avec le choix et l' uniformité des Opinions dans ladite Société. Fait en Parl. le 5 Mars 1762.

The reader should be apprized that this volume contains a portion only of the Extracts referred to in the above Arrêt, the whole collection forming a large Quarto, published by authority, as verified and collated by the Commissioners* of Parliament; and further that an audacious attempt was made by the Jesuits in a work entitled *Réponse aux Assertions* to cast discredit upon them as for the most part studied fabrications. To ascertain the validity of this impeachment, the Libraries of the two Universities, of the British Museum,

* The Commissioners were 5 Princes of the Blood, 4 Peers of France, 7 Presidents of the Court, 13 Counsellors of the Grand Chamber, and 14 other Functionaries.

and of Sion College have been searched for the authors cited; and in every instance where the volume could be found, the correctness of the citation has been established. To afford every facility to those who may be desirous of satisfying themselves, the particular Library where the book is deposited is added, within brackets, to the author's name, an alphabetical list of the Writers, and the result of a Collation with the Originals, as far as it could be conducted, are given in the Appendix.

CONTENTS.

CHAP. I.

ORIGIN OF THE ORDER.

CHAP. II.

THE INSTITUTE.

Sect. XIII
stolen need r
possessor is
Secret cor
his fathe
many s
be sep
—N

ALPHABETICAL LIST OF AUTHORS.

THE ORDER OF THE JESUITS

EXEMPLIFIED, &c.

CHAP. I.

ORIGIN OF THE ORDER.

THE founder of the Jesuits was Ignatius of Loyola, a Spaniard by birth and a soldier by profession. At the siege of Pampeluna, in the year 1521, he was severely wounded; and it was during the confinement which his wounds occasioned him, that he devised the scheme of his militant order. Among the books which were brought to beguile the tedium of his seclusion from active life, was the *Flos Sanctorum*,[1] a Spanish romance, which inspired him with the love of spiritual knight-errantry: and being a man at once ignorant and ambitious, as well as religiously insane, he determined to realize the schemes of visionary adventure

[1] History of Ignatius (2 vols. 12mo. London, 1754.) Vol. I. p. 8.

on which his imagination had been doting. His first step in prosecution of his purpose, was to devote himself to the Virgin, as her true and faithful knight; which he did at the Benedictine Monastery of Montserrat, observing the ceremony of watching his arms before her miraculous image, in token of his consecration to her service. At Manreze he entered upon the course of his austerities, adopting the penury, but rejecting the cleanliness of the beggar, and retired to a cave at a short distance from the city, where he remained concealed for some time, undergoing the discipline of voluntary privation and self-inflicted severities. In this state he was found and carried to Manreze, where the Dominicans endeavoured to cure him of his distraction. In their hospital he affected to receive illuminations from heaven; and a trance of eight days duration is particularly recorded by his biographer,[2] in which he was permitted to contemplate the construction of the order which he conceived himself commissioned to establish.

But it was not to these pretended spiritual communications that the frenzied visionary confined himself. Although his highest literary attainment was the capability of reading his native language, yet he undertook to compose a book of *Spiritual Exercises*, the revelations of which a Jesuit writer has declared, with the gravest

[2] Ribadeneira.—See History of Ignatius, Vol. I. p. 38.

blasphemy, to have been sent to him from God by the angel Gabriel.[3] Amongst the impious extravagances which it contains, the "*Meditation of the Two Standards*" describes a contest between the armies of heaven and the legions of Satan, as an image of the martial order which the enthusiast projected.[4]

The first great scheme which he designed to execute, was a visit to the Holy Land for the establishment of the Romish faith. Arrived at Barcelona in his way, he was one day seated before the altar, in devout attention to the public instruction which he heard, when the Lady Roselli witnessed the radiant illumination of his saintly head. Thence proceeding to Rome, he did homage at the feet of Adrian VI., and received the papal benediction previously to the commencement of his intended pilgrimage. At Venice he procured an introduction to the Doge, who permitted him to embark in a vessel which was on the point of sailing for Cyprus, where he found a number of pilgrims ready to proceed to Palestine; and accompanying them to the port of Jaffa, he went forward on his way to Jerusalem.

After visiting with devout curiosity, the site and wonders of the once Holy City, he was admonished by the provincial of the Franciscans,

[3] History of Ignatius, Vol. I. p. 41. [4] Ibid. p. 42.

under the authority of a bull from the Pope granting him discretionary power for that purpose, to return to Europe; and Ignatius, the patron of obedience, assuredly gathering that he ought not to resist the command of God by despising the authority of his vicar, withdrew himself quietly from Palestine, leaving the Mahometans but little affected by his visit. On his return to Barcelona, he attempted to repair the deficiencies of his education by *striving* to acquire a knowledge of the Latin language. He was at that time thirty-three years of age; and by patient perseverance he succeeded in surmounting the difficulties of declension; but, unhappily for the romantic student, he found that Satan[5] had concealed himself in the present tense of the first verb which he attempted, and his classical progress was suspended until he had solemnly vowed that he would not yield to interruption for the space of two years. He was indefatigable in the fulfilment of his vow, but still he did not advance.

When the judges of ungrateful Salamanca evinced their distaste for fanaticism by prohibiting his public preaching, the hero retired in disgust from the dishonour of his own country, with the intention of pursuing his studies in the enlightened university of Paris. His poverty obliged him to become dependent upon the hospital of St. James,

[5] History of Ignatius, Vol. I. p. 64.

where he was fortunate in escaping public flagellation, for having converted three young Spaniards to his fanatical follies. Destitute of the means of subsistence, he devoted his vacations to a profitable mendicity; and after visiting Flanders and England, he returned to Paris enriched with the alms of the benevolent.

It was at this time that Ignatius gained two companions, Peter Le Fevre and Francis Xavier of Navarre, who were afterwards distinguished for their exertions in the extension of his order. Their example was quickly followed by two young Spaniards of superior abilities, James Lainez, of Castille, and Alphonso Salmeron, of Toledo, who had heard, at Alcala, of the miracles which were ascribed to the wandering fanatic. They came to Paris, and, with Alphonso Bobadilla, of Leon, were added to the number of his disciples. The sixth companion was Simon Rodriguez, a native of Portugal, who resigned himself, with the blindest submission, to the will of his infatuated guide.

With this accession of numbers, Ignatius imagined that he could subdue the world. He proposed, and the proposal was received by all his associates with enthusiastic joy, to pass a second time into Palestine, to gratify their ardent desire of spiritual conquest. They engaged to bind themselves to the enterprize by a vow, from which they were to be released at the expiration of a year, if a favour-

able opportunity for the adventure should not be found. In failure of the possibility of reaching the Holy Land, they resolved to proceed to Rome, to offer their services to the Pope, and with submissive obedience to his mandate, to go whithersoever he would send them, either to confirm the papal power in the kingdoms where it already subsisted, or to establish it in those which were not reduced to its yoke.

The seven companions assembled at Montmatre, and solemnly bound themselves by the vow, which they often afterwards renewed. As they had not completed the course of their theological reading, Ignatius resolved to extend the period; for he had severely experienced the inconvenience of such deficiency in himself. Before the expiration of the appointed time, Le Fevre had added three new converts to their number at Paris,—Le Jay, Codure, and Brouet, who afterwards took the vow at Montmatre.

In the meanwhile, Ignatius determined to visit his family at Loyola, before the commencement of his pilgrimage. Thence he proceeded to Venice, where he became acquainted with Caraffe, Archbishop of Theate, who was afterwards raised to the rank of cardinal, and finally to the papal chair.[6] This prelate had founded an order for the reformation of the lives of the dissolute ecclesiastics, and

[6] Paul IV.—History of Ignatius, Vol. I. p. 117.

he wished that Ignatius should join it. But the teacher of implicit submission, with the true consistency of his order, chose rather to make new laws than to obey those which were already made; and Caraffe's invitation was rejected.

The several companions assembled at Venice, thence to proceed to Rome, to ask the papal benediction before they departed for the Holy Land. It happened that the object of their visit was announced to the Pope by Ortez, who had violently opposed them for their conversion of the three Spaniards. He had been sent to Rome by Charles V. to intercede with Paul for the confirmation of the marriage between Henry VIII. of England and Catharine of Arragon. Ortez recognized Xavier and Le Fevre, who succeeded in removing the animosity which he had retained against their leader, and in persuading him to praise their project. The Pope received them to their satisfaction. He bestowed alms for their pilgrimage, and added the permission that they might receive ordination where and of whom they pleased.

Elated with this success, the companions returned to Ignatius at Venice, where they vowed perpetual chastity before Nigusanti, the nuncio of his Holiness. A war between the Turks and Venetians obliged them to delay their departure for Palestine; and they awaited the time when their vow would be no longer binding. But they

did not remain inactive. They dispersed themselves among the different towns, and, with extravagant enthusiasm, addressed the multitudes in the streets and in all public places, inviting them to join their wandering sect.

The time passed on, the year expired, and the project for Jerusalem was abandoned. It seemed to the infatuated leader, that the continuance of the war had been expressly ordained to prevent the execution of the plan; and it was determined that he should proceed to Rome, accompanied by Le Fevre and Lainez, to offer their services to the Holy See for the subjection of the nations to its power. The other associates were meanwhile to insinuate themselves into the several universities of Italy, to endeavour to pervert the students, and to gain them to their cause.

When the three enthusiasts had arrived within a short distance from Rome, Ignatius devised a skilful expedient for the encouragement of his wavering friends. Entering without them into a small ruined chapel, which stood by the way side, he fabricated an account of a vision, which he declared that he had seen from heaven, descriptive of the future prosperity of his order. Then he came forth with his visage and his understanding equally enlightened. His scheme succeeded to his wish, and his companions proceeded—for they were reassured.

On their arrival at Rome, Ortez, who had

become their willing friend, presented them in person to the Pope; and they received permission to teach their peculiar divinity at Cologne. Le Fevre was charged with the exposition of the Scriptures, and Lainez with public lectures and scholastic disputation. The scattered labourers were not so successful. Xavier and Hozius were seized with dangerous sickness; the latter died, and Ignatius, at a distance, persuaded himself that he had traced the ascent of his spirit into heaven.

While the companions were thus employed in their dispersion, it was not likely that the collective importance of their body would increase. Of this their crafty leader was aware. He therefore summoned them to Rome, to consult together upon their future proceedings. The result of the conference was a determination to raise themselves into a religious order, peculiar both in nature and in title, under the immediate sanction of the head of the Romish Church. The Pope was at that time absent from Rome; and they expected to surmount with difficulty the aversion which he had expressed to the increase of monastic institutions. Yet, in case of a favourable reception, it was necessary that their society should be distinguished by a name. Even upon this point the illiterate fanatic pretended to have received instructions from heaven, under sanction of which he impiously designated his fraternity—THE SOCIETY OF JESUS.

While Paul III. remained at Nice, Ignatius was engaged in the revision of his code of laws, with the view of making them as acceptable as possible to his Holiness, and of paving the way to a favourable reception. To the vows of poverty and chastity which were already enacted, he proposed to add another, of unqualified and perpetual obedience. One man was to be separated from among the brethren, to whom the rest were blindly to defer, as unto their chosen divinity. The companions agreed to all that he proposed; the order was to become monarchical, and the subtle projector was able to surmise upon whom the election to the sovereignty would fall. Still the society had nothing to recommend it to the Pope, that he should grant it his authority and support. The *fourth vow* was therefore proposed, by which all who were admitted to profession of the order, should solemnly bind themselves to the sovereign pontiff and his successors, to go whithersoever they might choose to command them. This was an offer which a pope could not resist. In subsequent conferences it was also determined to be expedient, that the society should be capable of possessing colleges in the universities, with endowments for the maintenance of scholars.

Thus prepared, they awaited the return of his Holiness to Rome. The plan of the Institute was laid before him by Cardinal Contarini; and the promise of profession of the fourth vow had the

desired effect. The Pope approved the society; but he was unwilling to confirm it without a reference to three cardinals. It was violently opposed by Guidiccioni, who, instead of encouraging the formation of new orders, wished to reduce the number of those which already existed. The other cardinals acquiesced in his opinion, and the establishment of the society continued doubtful.

Ignatius, nothing daunted by this repulse, devoted himself sedulously to the removal of the opposition of Guidiccioni: but his efforts were expended with little prospect of success, until he devised the expedient of purchasing the cardinal's favour, by the offer of three thousand masses to heaven. The bargain was accepted, and Guidiccioni became his friend. Then the society began to prosper; for the chief impediment to its institution was removed. It received the confirmation of the See of Rome, by the Bull "*Regimini Militantis Ecclesiæ,*" which was published by Paul III. in the year 1540, the sixth of his pontificate.[7]

Still the companions were united under a restriction which did not satisfy their ambitious leader; for their number was limited to sixty. He succeeded, however, in removing this restriction, after nearly three years of persevering solicitation;

[7] Literæ Apostolicæ, (Romæ, 1606,) Bulla I. 1540.

when another bull was published,[8] permitting the unlimited extension of the society over the whole world.

When the accumulating army was thus regularly organized, it became necessary to deliberate on the choice of a General. The suffrages of the members were collected, and the lot fell upon Ignatius. Possibly he had sufficient capacity to calculate upon such a decision; certainly he had art enough to feign a reluctance to gratify his ardent wish. But the official power was offered to him a second time—an offer which he readily ascribed to divine interposition; and he entered upon the government of the Order on Easter-day.

[8] Literæ Apostolicæ, Bulla II. 1543.

CHAP. II.

THE INSTITUTE.

THE care with which the Jesuits concealed the book of their varying Institute, betrays their consciousness of the suspicious nature of its contents. To the deep schemes of policy devised by abler men than the first author of their system, and to the spirit of enterprize with which they were achieved, the society is indebted for the aggrandizement which it afterwards attained. Their crafty leader knew the value of obedience, and he bowed the wills of his adherents as the spirit of one man. Bound by no laws himself, he secured the power of making them for others; and in the exercise of supreme authority, ruled the actions of his subjects with absolute and arbitrary sway. Constitutions, it is true, were framed and confirmed for the government of his spiritual monarchy: but they were neither permanent nor definite, because the power of changing them with the change of circumstances,

was vested wholly in the General; and because they were but partially communicated, at his discretion, to those whom they were given to direct.

The course of education adapted to this subtle system was admirably calculated to excite and gratify an unbounded ambition. The fruitless austerity and unmeaning forms of the monastic orders were exchanged for the acquisition of a knowledge of those useful arts, which the spiritual soldiers might turn to their worldly account. No sooner were the Novices enlisted in the society, than their rank and temper, talents and possessions, were strictly scrutinized and faithfully reported[1] to their superior. Natural abilities made ample atonement for poverty, and wealth for the lack of talent. Some useful office could be found suited to capacities of every kind; and therefore was it especially provided, that the choice of members should be influenced by the riches which they had in possession; that they might at least contribute to the temporal, if not to the spiritual advantage of the body. A brief and orderly review of the constitutions will display the process which tried the qualities of the admitted members.

The avowed object of the society is declared

[1] A copy of the schedule used in the report is given in the Appendix I.

to be an intent activity in setting forward the salvation and perfection of the souls of men.[2] For the better qualification of those who engage to enter it for that purpose, the three vows of *obedience, poverty,* and *chastity,* are imposed.[3] In reference to individuals, that of poverty is made in the strictest sense of the word; for the possessions of the candidates leave them as *exuviæ* at the very entrance; and they are received without the power of retaining the smallest pittance for their support. Every *House of Probation* is a branch of one of the society's colleges,[4] and endowed with revenues for the maintenance of scholars in their progress towards profession. These revenues cannot be applied to any other use, and are at the disposal of the General, or of the rectors appointed by him to superintend their expenditure.[5]

The Jesuits who have passed to the most secret mysteries of the Order, are distinguished by the appellation of "*the Professed Society.*"[6] Besides the three *simple* vows of obedience, poverty, and chastity, they are compelled to take the *fourth and peculiar vow,* by which they bind themselves

[2] Examen Generale Constitutionum cum Declarationibus, I. § 2.
[3] Ibid. § 3.
[4] Ibid. § 4. and B.
[5] Constitutiones cum Declarationibus, P. IV. c. 2. § 5. C.
[6] Examen I. § 5.

to proceed upon any mission, which the Pope may command them to undertake.[7] But the General, who has all power over missions,[8] can enable them to evade this vow, unless his Holiness should use extreme caution in the verbal definition of his instructions.

The whole society may properly be said to consist of four classes;—1. Novices. 2. Scholars. 3. Coadjutors; and, 4. The Professed of Four Vows.

Besides these, there are some Jesuits who are simply admitted to the profession of three vows.[9]

I. NOVICES.

The Novices are the first in order of admission, and in dignity the last. Before they can be received to a higher class, they must pass the different stages of probation. Apartments in their houses are reserved for this special purpose, and are called *the House of Primary Probation.*[10] The candidates for admission are received there without difficulty, if they are evidently fit for the designs of the society; if otherwise, they are immediately dismissed by the examiner, who

[7] Const. P. V. c. 3. § 3. C.

[8] "Idem Generalis in Missionibus omnem potestatem habebit."—*Const.* P. IX. c 3. § 9.

[9] Examen I. § 7. D.

[10] Const. P. I. c. 4. § 1, 2. and A.

consoles them (agreeably to the directions of the Institute), as far as circumstances will admit.[11] In this house they remain as guests for twelve or twenty days, that they may acquire a *little* knowledge of the nature of the society,[12] and that the society may gain *much* information concerning their utility, talents, and condition. On the day which follows their admission, they are instructed in the deportment which is required of them. Every communication with the servants or strangers, either by word or letter, is expressly forbidden, unless permitted by the superior for some special purpose. In two or three days they are more closely questioned; and the book of the "*Examen Constitutionum*" is left with them for mature consideration. The Declarations provide that they shall at first be kept from a knowledge of *all* the Constitutions. They are only suffered to inspect a brief *Compendium,* which teaches them what they must observe and do.[13] The Bulls, a Summary of the Constitutions, and the General Rules, are afterwards submitted to their deliberation;[14] or the

[11] Examen II. § 7.

[12] "De iis quæ pertinent ad societatem illi certiores reddantur, et societas eosdem pleniùs in Domino Nostro cognoscat." *Const.* P. I. c. 4. § 1.

[13] "Non oportebit Constitutiones universas ab iis, qui novi accedunt, legi; sed Compendium quoddam earum, ubi quisque quid sibi observandum sit, intelligat."—*Examen* I. G.

[14] Const. P. I. c. 4. § 5.

substance of them recounted, if they cannot understand the Latin in which they are written.

There are *five impediments* to admission into the society:—1. Heresy, schism, or excommunication. 2. Homicide. 3. Having worn the habit of another order. 4. Marriage. 5. Imbecility of mind.[15]

Any one of them may be sufficient to prevent the progress of a candidate through the society. Still, if he should be endued with excellent gifts, which may be useful for the designs of the Institute, an application may be made to the Pope, or his Nuncio, to entreat for his admission. The General may then consent to it, if he think proper: but the door must not be opened to many such cases, nor indeed to any, unless the abilities of the candidate should be of a superior kind.[16]

In addition to these five hindrances, there are others which render an applicant less fit for admission, although they may not be sufficient for his absolute rejection.[17] They are left to the discretion of the examiner, and referred to the decision of the superior. Among them, the Constitutions enumerate ungoverned passions, a habit of sin, an unsettled disposition, want of learning or of memory to retain it, indifference

[15] Examen II. § 1, &c. and Const. P. I. c. 3. § 3, &c.
[16] Const. P. I. c. 3. § 7. G.
[17] Ibid. c. 3. § 8. and H.

to improvement, deficiency of judgment, and obstinacy of opinion.[18] To these are added bodily imperfection, disease, weakness, and remarkable deformity. Fourteen years is the earliest age at which candidates can be admitted to probation, and to profession at twenty-five; restrictions with which it is in the power of the General discreetly to dispense.[19] Debts and law-suits, too, are incumbrances from which the Jesuits are particularly anxious that their novices should be free.[20]

During the days of primary probation, the candidate is asked whether he has formed the deliberate intention of living and dying in the society, in perfect obedience to the General.[21] In the examination to which he must submit, every circumstance is drawn from him connected with his birth, his family, and connexions. Strict enquiry is made touching the marriage or celibacy of a brother or sister; their state and manner of life; but, above all, whether he be bound himself by a promise of marriage—an engagement which might render him inadmissible, upon the ground of implication under the fourth impediment.[22] The eagerness of the society, in amassing to

[18] Const. P. I. c. 3. § 9, &c.
[19] Ibid. § 15. K.
[20] Ibid. L.
[21] Examen III. § 14. Const. P. I. c. 4. § 3. and P. V. c. 1. § 1. A.
[22] Examen III. § 2, 3, 4, 5; and Declar. C.

itself the property of families, is betrayed in all these questions. The health and perfections of the candidate's body must be ascertained, not only by particular enquiry, but also by surgical inspection.[23] The manner in which his life has been spent from his youth; the bent of his inclinations; the substance of his prayers; the fervour of his devotions;[24] *all* must be revealed, without reserve, at the bidding of the scrutinizing enquirer.

The succeeding question in the *Examen* is characteristic of the universal despotism of the militant Institute. The applicant must be asked, whether he has ever held, or still continues to hold, any opinions or ideas differing from those which are commonly maintained by the church, and approved by her doctors;[25] for novel opinions cannot be tolerated.[26] The judgment must entirely defer to the interpretation adopted by the society, that conformity to it may be preserved, even upon those points on which the Catholic doctors themselves are not agreed.[27] In every

[23] "Num habuerit, vel habeat morbum aliquem occultum, vel manifestum, et qualem; eum speciatim interrogando, num *vexationem aliquam stomachi vel capitis*, vel quodvis aliud impedimentum naturale, seu defectum in aliquâ sui parte patiatur. Et hoc non solum interrogetur, sed quoad fieri potest, inspiciatur."—*Examen* III. § 8.

[24] Ibid. § 10.

[25] Ibid. § 10, 11.

[26] Const. P. III. c. 1. § 18. Declar. O.

[27] Ibid. and Examen III. § 10.

scruple or spiritual difficulty which may arise, he must engage to abandon his own decision, and to acquiesce in the opinions of other members of the society, who are gifted with probity and learning.[28]

He must next declare his resolution of renouncing the world, he must define the time and manner of his persuasion to do so, with the mental warnings by which it was suggested. His property must be resigned, dispersed, and given to the poor[29] *(society of Jesuits, who are mendicants for that purpose)*, without a hope of regaining it at any time. If, for good and special reasons, it should not be immediately relinquished, he must bind himself by a promise to give up the whole of it after one year from his admission, whenever his superior may demand the resignation.[30] And that his better[31] example may shine before men, he must put away all strong affection for his parents, and refrain from

[28] Examen III. § 11, 12.

[29] Ibid. IV. § 1.

[30] Ibid. § 2.

[31] "Ut melius exemplum omnibus exhibeant, inordinatum erga parentes affectum exeundi, et incommoda inordinatæ distributionis quæ a dicto amore procedit, declinandi; atque ut ad parentes et consanguineos recurrendi, et ad *inutilem ipsorum memoriam* aditu præcluso, firmiùs et stabiliùs in suâ vocatione perseverent."—*Examen* IV. § 2, &c. and *Const.* P. III. c. 1. § 7. F. G.

the unsuitable desire of a bountiful distribution towards them, arising from such a disadvantageous affection, that the precept of the Gospel may be followed more perfectly, which says not, "*Give to your relations*," but, "*Give to the poor*." Yet should any scruple arise, as to the propriety of bestowing his money upon strangers in preference to his kindred, to avoid the danger arising from family affection, the superior may appoint two or three Jesuits[32] (or those who are not, if he should prefer it), to dispose of the scruple for him. To them he is compelled to leave it, and he must submit, without appeal, to their absolute decision. Thus effectually cut off from all access to his parents, and even from a *useless remembrance* of them, he may proceed more surely in the course of his hopeful vocation. Excellent gift of charity—*ad majorem Dei gloriam.*

The candidates are then questioned upon their voluntary submission to the inquisitorial system of the society. They are interdicted from verbal or written communication with their families and friends; and they are asked whether they will refrain from such intercourse, unless permitted by their superior; whether they are satisfied that all letters written and received by them, as long as they remain in the house, should be

[32] Examen IV. § 3. and A.

opened, read, and delivered up for that purpose, to the person appointed to examine them.[33] Their actions, errors, and deficiencies are always closely watched, and reported to the superior by any one who has observed or discovered them not in confession.[34]

After the Constitutions have been read in primary probation, according to the directions of the Institute, a general confession of the whole past life must be made, and repeated every six months, to some Jesuit priest, who may be deputed by the superior to receive it.[35] If any confession had been previously made to one of the society, it would be sufficient to retrace the subsequent period only. An entry is then inserted in a book kept for that purpose, of every thing brought by the applicant into the house, and of his contented submission to all that may be there proposed to him. To this entry he is obliged to attach his signature,

[33] "Interrogentur, num contenti sint cum hujusmodi non communicare, nec literas accipere, nec scribere; nisi aliquâ occasione superiori aliter videretur: Et quamdiu Domi fuerint, num contenti sint, ut videantur literæ omnes, et quæ ipsis scribentur, et quas ipsi aliis scribent; ei cui hujusmodi munus commissum est, curâ relictâ, ut eas det, vel non det, quemadmodum in Domino nostro magis expedire judicabit."—*Examen* IV. § 6. and *Const.* P. III. c. 1. § 2.

[34] Examen IV. § 8.

[35] Ibid. § 41, and Const. P. I. c. 4. § 6.

if he can write;[36] if not, it may be signed for him by another person, in the presence of several witnesses. Then the sacrament of the eucharist is administered to him, and he afterwards passes from the chamber of *Primary Probation*, to join the *Novices* of the *House*, who are devoting a longer period to the exercises of their *Second Probation*.

The *Noviciate* in the House of Probation continues for two years,[37] unless the period should be contracted or prolonged at the discretion of the General.[38] There are six principal *Exercises*[39] ordained for the trial of the Novices, which may be varied and modified, accelerated or postponed, by the same omnipotent authority.[40] These six *Experimenta* are given in the following order:

1. The novices are to devote a month to spiritual exercises, self-examination, confession of sins and meditation, and to a contemplation of the life, death, resurrection, and ascension of Christ.

2. They are to serve for another month in one or more of the hospitals, by ministering to the sick, in proof of increasing humility and entire renunciation of the pomps and vanities of the world.

3. They must wander during a third month,

[36] Const. P. I. c. 4. § 6. F. [37] Examen I. § 12.
[38] Ibid. P. V. c. 1. C. [39] Ibid. IV. § 9, 10, &c.
[40] Const. P. IX. c. 3. E.

without money, begging from door to door, that they may be accustomed to inconvenience in eating and sleeping: or else, they may serve in a hospital for another month, at the discretion of the superior.

4. They must submit to be employed in the most servile offices of the house into which they have entered, for the sake of shewing a good example in all things.

5. They are to give instruction in christian learning, to boys, or to their untaught elders, either publicly, privately, or as occasion may be offered.

6. When sufficient proof has been given of improvement in probation, the novice may proceed to preach, to hear confessions, or to any exercise in which circumstances may direct him to engage.[41]

While a Jesuit is thus fulfilling the several trials of his fitness, he may not presume to say that he is one of the society.[42] He must only describe himself as wishing to be admitted into it; *indifferent* to the station which may be assigned to him; and waiting, in patient expectation, until it be determined how his services may be most advantageously employed. Testimonials of a faithful and efficient discharge of the six *Experimenta* must be brought by the novice to the

[41] Examen IV. § 10—15. [42] Ibid. § 17.

superior: for the first, from the approver of his spiritual exercises; for the second, from the governor of the hospital; for the third, from a respectable resident in the district of his mendicancy; with certificates of similar credit for the remaining three.[43] If testimony to diligent probation cannot be procured, it is deemed expedient to dismiss the novice at once,[44] rather than admit him into the body of a society, to the Institute of which he would only be an unprofitable member.

The three simple vows are not to be taken until after the expiration of the *biennium* of the noviciate; unless an unusual warmth of devotion should impel the novices to desire an earlier profession of them;[45] then, by an express permission of the General, they may be allowed to do so: but no one may be urged, much less compelled, to hasten this closer union with his Maker.[46] Their vows are of the same form as those which are required of the scholars, and are given in the fourth chapter of the fifth part of the Constitutions.[47] They must be renewed twice every year,

43 Examen IV. § 18—24. 44 Const. P. II. c. 2. C.

45 Const. P. V. c. 4. § 6. 46 Ibid. P. III. c. 1. T.

47 The following is the vow which they are required to take:—" Omnipotens Sempiterne Deus, Ego *N.* licet undecunque divino tuo conspectu indignissimus, fretus tamen pietate ac misericordiâ tuâ infinitâ et impulsus tibi serviendi desiderio, voveo coram sacratissimâ Virgine Mariâ et curiâ

on two solemn festivals,[48] before the administration of the holy sacrament, and in the presence of the resident members of the house.

After this profession of obedience, the novices must still remain in an *indeterminate* state, until by lapse of time the society shall have discovered for which of the classes their talents will qualify them. They are compelled to be *indifferent*[49] in their choice, and to abide the decision of the superior. They are warned that they may not at any time shew a preference, either directly or indirectly, for any rank in the society;[50] but that they must defer, in perfect humility and obedience, to the *dictum* of the General—even if he should require them to devote their lives to serve in the meanest offices of the society. The utmost liberty which the Constitutions allow them is very limited. After having prayed, they may venture to declare to their superior any suggestion which might occur to them upon their comparative fitness for a

tuâ celesti universâ, divinæ Majestati tuæ Paupertatem, Castitatem et Obedientiam perpetuam in Societate Jesu: et promitto eandem societatem me ingressurum, ut vitam in eâ perpetuò degam, *omnia intelligendo juxta ipsius Societatis Constitutiones.* A tuâ ergo immensâ bonitate et clementiâ per Jesu Christi sanguinem peto suppliciter, ut hoc holocaustum in odorem suavitatis admittere digneris: et ut largitus es ad hoc desiderandum et offerendum, sic etiam ad explendum, gratiam uberem largiaris.—Romæ (vel alibi, tali loco, die, mense et anno)."

[48] Const. P. V. c. 4. H. and P. IV. c. 4. § 5. D.

[49] Examen I. § 11. [50] Ibid. VIII. § 1, 2.

particular office. But having done so, they must contentedly abide by his supreme decree, whether their prayer be granted or refused.[51]

If the Jesuits should be found unfit for the designs of the society, they may be dismissed, but with a difficulty proportioned to the dignity of the class into which they have been admitted.[52] Those who have been received to primary probation only, may be dismissed more readily than others. The novices who have not taken the vows may be rejected more easily than approved scholars, or than temporal and spiritual coadjutors who have made profession of their public vows. In some instances, even the professed themselves may be dismissed, when they cannot be retained without injury.[53] But expulsion will always be made with a readiness or reluctance proportioned to the *dona Dei* with which the Jesuit may be endued.

The power of such dismissal belongs to the whole society assembled in general council. It is also vested in the General himself;[54] and he may impart it by voluntary measure to provincials, local superiors, and rectors, for the preservation

51 Const. P. III. c. 2. § 1. and P. V. c. 4. § 5. F.

52 Ibid. P. II. c. 1. § 1. A.

53 Ibid. c. 1. § 1. A. &c.

54 "Dimittendi facultas in primis ad universam Societatem pertinet . . . . Eadem erit penes Præpositum Generalem in omnibus, præterquàm si quid ad ipsius personam pertineret."—*Const.* P. II. c. 1. § 2.

of obedience among all the members of the body. Upon this delegated authority they may act, except when the expulsion is to affect a coadjutor, or one of the professed society. In such a case the circumstances must be transmitted to the General, that his consent and approval may be given; unless the faulty Jesuit be engaged in an Indian or other distant mission, when it becomes necessary that his provincial should have the power of dismissing him for any just and sufficient cause.[55]

II. SCHOLARS.

In order to promote the designs of the society, the Jesuits consider it expedient that they should possess colleges and universities of their own,[56] in which the novices who have acquitted themselves with credit in the houses of probation, may be admitted to additional instruction in the mysteries of the Institute, and examined more strictly in their own qualifications. These colleges are coffers for all the riches which the society can amass by way of endowment;[57] and the Constitutions provide, that annual, monthly, and weekly masses shall be said for their founders and benefactors, whether they be living or deceased. Tapers are to burn in

[55] Const. P. II. c. 1. § 2. Declar. C. &c.
[56] Ibid. P. IV. c. 1. Proœm.
[57] Ibid. § 1, 2.

token of the grateful memory in which they are held by the society.[58] But if, in course of time, no descendant of a founder should happen to reside near the college which has been endowed with his property, the taper may be removed[59] to his immediate neighbourhood, to remind him that Jesuitical gratitude is a burning and a shining light. But lest he should mistake the meaning of the glimmering wax, the Declarations very carefully express, that he must not construe it into an acknowledgment of a remaining right of patronage, or of any control which the descendants of the founder may suppose that they retain over the temporal possessions of the college—for they have not such a privilege.[60]

The General is invested with plenary power to receive benefactions for the foundation of colleges, in the name of the society at large.[61] But if the founder should propose conditions[62] of acceptance, the General must confer with his assistants and other experienced advisers, upon the expediency of

[58] Const. P. IV. c. 1. § 3.

[59] Ibid. Declar. B.

[60] "Per hujusmodi candelam, significatio fit gratitudinis erga fundatores tenendæ; non juris patronatus, vel actionis ullius quæ illis, aut eorum successoribus, ad Collegium vel ejus bona temporalia competat—nihil enim tale erit."—*Const.* P. IV. c. 1. C.

[61] Const. P. IV. c. 2. § 1.

[62] Ibid. § 2.

accepting or rejecting the offer, lest the gift should become burdensome, rather than beneficial to the interests of the society. The consideration and decision of such a weighty matter must then be referred to the next following congregation;[63] for the General has not the power of transferring, dissolving, or alienating established houses and colleges, or of converting their revenues to the use of the professed society. This select body takes charge of the riches which are gathered into the collegiate garners, and effectually provides for the administration of them, independently of the scholars for whose benefit alone they are avowedly given and preserved. The power of appropriating these revenues may be transferred by the General to the rectors, provincials, or others whom he may choose to select for that purpose, with a permission to receive into the colleges whatever may contribute to their temporal increase and support.[64]

The scholars, therefore, who should *seem* to be the richest members of the society, are, in fact the poorest; because they have no control over the expenditure of their own property. The professed society, who, with the General at their head, have the credit of *appearing* to be the poor destitute, are, in truth, the sovereign disposers of this

[63] Const. P. IX. c. 3. § 17, 18.
[64] Ibid. P. IV. c. 2. § 5. C.

accumulated wealth; although the Constitutions prohibit the application of it to their individual necessities. But still their jurisdiction may be referred to the universal power of their supreme ruler; because it is he who chooses the administering rectors from the class of coadjutors, and he may remove them at his pleasure.[65] They will therefore, of course, be subservient to his will.

The bulk of the property given or bequeathed to the militant society, is thus appropriated to the raising of recruits for general or special service. But the Constitutions allow to the professed considerable latitude in their disbursements. They may expend the revenues upon persons *who will make themselves useful,*[66] upon preachers, confessors, and visitors, and upon some of the professed who are employed in promoting the spiritual or temporal welfare of the colleges. They may even be appropriated to those who are occupied in the *business* of the colleges, but *not within* them.[67] They may be applied to the payment of proctors, who are retained to support the interests[68] of the society with the Pope, *or at the courts of other princes;* and to convert the enmity of an opponent

65 Const. P. IV. c. 10. § 1, 2, 3.

66 Ibid. c. 2. § 5. F.

67 "Eorum etiam, qui extra Collegia gerunt illorum negotia." *Const.* P. IV. c. 2. § 5.

68 Ibid. c. 2. § 5. E.

to the favour of a friend.[69] The General may apportion the funds of the colleges to the discreet payment of these beneficial expenses; and a *very small* pittance may be lavished upon a vagrant brother.[70]

The scholars regularly trained in these colleges are of two kinds—1. *Received,* and 2. *Approved.* The former division comprises all those who are sent to try their skill in collegiate exercises without having passed their noviciate. Any one of the five *impediments* to probation would be sufficient to prevent their reception as scholars.[71] But when the Vicar of Christ, in consequence of their freedom from such impediments, has pronounced them fit for any of the houses of probation, their fitness for residence in the colleges may also be understood by implication.[72] This early reception does not dispense with the period and exercises of probation; but it amounts to a permission to discharge them in conjunction with the course of college reading;[73] and it is not until after their completion, added to a profession of the three vows, and a promise of perpetual fellowship with the society, that the Jesuits

[69] "Ad ea quæ dicta sunt, reducitur cura conveniens amicos conservandi, et ex adversariis benevolos reddendi."—*Const.* P. IV. c. 10. C.

[70] Ibid. c. 2. § 5. F.

[71] Ibid. c. 3. § 2.

[72] Ibid. c. 3. A.

[73] Examen. IV. § 16.

are admitted as *approved scholars.*[74] The vows which are then taken bind them instantly and firmly to the society, but not the society to them; and they must be renewed twice every year, on the festivals of the resurrection and nativity. Although the vow of poverty be made, together with the promise of renouncing their property, yet, with the General's sanction, they may retain possession of their temporalities for such a portion of their time of probation as he may think proper to allow.

The qualities to be desired and commended in the scholars are, acuteness of talent, brilliancy of example, and soundness of body.[75] They are to be chosen men, picked from the flower of the troop[76]; and the General has absolute[77] power in admitting or dismissing them, according to his expectations of their utility in promoting the designs of the Institute. They are not to be *easily* approved, lest the spirit of union by which the society is bound, should be weakened by their deficiencies.[78]

The *approved scholars,* as well as the coadjutors and professed, are comprised in the *body of the society,* these being the three classes

[74] Const. P. IV. c. 3. § 3, 4.

[75] Ibid. c. 3. § 2.

[76] "Selectos homines etiam inter Coadjutores formatos, aut *Scholasticos* retineri."—*Const.* P. VIII. c. 1. § 2.

[77] Ibid. P. IX. c. 3. § 1.

[78] Ibid. P. X. § 7.

of which it is principally composed.[79] When, therefore, at their admission, they promise and vow to enter into the society, it must be understood of their progress to one of the two superior classes of coadjutors or professed.[80] But should they not have satisfactorily passed the time and course of their studies, the society is free to reject them from either class, if, in the opinion of the General, their reception would not be pleasant unto God.[81] They are then permitted to depart, absolved from all their vows. In those cases of admission which are distant from the presence of the General, he may communicate his authority not only to provincials, rectors, and visitors, but even, in some cases, when there are none of the professed society within a convenient distance from the candidate for admission, to a bishop or dignitary of the church who is not a Jesuit.[82]

The vow which the society requires of the approved scholars, is in form the same as that which is made by the novices. It may not be administered as a sacred promise made unto man in the presence of his fellow-men, but it must be offered unto God alone.[83] Yet notwithstanding

[79] Const. P. V. c. 1. A.
[80] Const. P. V. c. 1. A.
[81] Examen VII. § 1.
[82] Ibid. § 2. B.
[83] Const. P. V. c. 4. § 3. D.

this solemn obligation, the Constitutions, in serious mockery of the divine attestation, provide a tacit evasion of it. Perpetual adhérence is promised in the vow under this limitation, "*omnia intelligendo juxta ipsius societatis Constitutiones;*" but the Declarations supply this admirable reservation: "Conditio illa tacita, quæ inesse dicta est in voto coadjutorum, quod ad perpetuitatem attinet, etiam in hoc est intelligenda, scilicet, '*Si societas eos tenere volet.*'"[84] The Jesuits, therefore, exalt the society above their God. They compel their members to swear before their Maker, and they suffer them to keep their faith with him inviolate, just as long as the honourable society may think proper. Should the interest of the body require their dismissal, they are freely shorn of all their vows; because the society, setting the Deity at nought, can absolve them perfectly. It can liberate them also for a definite period, to recal them when the general interest may require their return: and then they must re-enter the society, bound, as formerly, by their vow of perpetual poverty and obedience. This may occur, and not unfrequently, when it is desirable that the society should secure the property which a Jesuit would have inherited. He is then made free from all his vows, and sent forth swiftly as an eagle to the prey. But as the lesser bird which

[84] Const. P. V. c. 4. § 3. D.

decoys to the snare of the fowler, can only enjoy the liberty which is allowed by the length of his string and the will of his master, so must the richly laden Jesuit return at the bidding of his General; and bound once more by his former vow of renouncing the things of this world, he is quickly relieved of his acquired wealth, which is safely deposited in the craving and capacious coffers of the society.

III. COADJUTORS.

THE third class of Jesuits consists of the spiritual and temporal Coadjutors. In addition to the exercises of primary and secondary probation, it is necessary that they should still devote a third year to any further trial of their perfections, to which it may be deemed expedient that they should submit.[85] They must dedicate three more days to vagrancy and profitable mendicity.[86] Like the approved scholars, they must be chosen men, selected from the flower of the flock.[87] When the society and the General are satisfied with their manner of life, their abilities and example, the latter may admit them, either in person, or by deputy, to the oblation of their simple

[85] Examen VI. § 8. and Const. P. V. c. 1. § 3.
[86] Examen IV. § 27.
[87] Const. P. VIII. c. 1. § 2. and B.

vows.[88] These vows are similar in form and substance to those of the first class, except in the blasphemy which they contain; for they set up the General, or his representative, in the place of God.[89]

These *simple* vows of the spiritual coadjutors (for those of the professed society are alone accounted *solemn)* are made in a church or chapel of one of the houses, before the General, or one of the society deputed by him, and in the presence of the servants and strangers. The Declarations annul the perpetuity of their obligation, by announcing that this tacit condition is implied—'*Si societas eos tenere volet.*"[90] If it be deemed inexpedient to retain them, they are instructed to take their dismissal, and to consider themselves absolved from the simple vows which they have made according to the usual

[88] Const. P. V. c. 2. § 4; and P. IX. c. 3. § 1.

[89] "Ego, *N.* promitto Omnipotenti Deo, coram ejus Virgine Matre et totâ cœlesti curiâ, et tibi R. Patri Præposito Generali Societatis Jesu, *locum Dei tenenti,* et successoribus tuis; vel tibi R. Patri Vice-Præpositi Generalis Societatis Jesu, et successorum ejus, *locum Dei tenenti;* perpetuam Paupertatem, Castitatem et Obedientiam; et secundùm eam peculiarem curam circa puerorum eruditionem; juxta modum in literis Apostolicis et Constitutionibus dictæ Societatis expressum.—Romæ, vel alibi, in tali loco, die, &c."—*Const.* P. V. c. 4. § 2.

[90] Const. P. V. c. 4. § 1. B.

forms of the society, and that they need no other dispensation.[91]

In the admission of temporal coadjutors, the same form is used, with the omission of the clause *circa puerorum eruditionem.*[92]

The *spiritual coadjutors* must be priests of adequate learning; that they may afford assistance to the society in hearing confessions, or in giving exhortation and instruction in christian doctrine.[93] They are considered capable of receiving a communication of the same privileges for the service of souls, as the Professed themselves are wont to receive.[94] When they are examined and set apart for their rank in the society, they must devote themselves entirely to spiritual things, and abstain from the desire of changing to another class, as resignedly as if they knew not that such a change were possible.[95] The rectors of colleges are chosen by the General from among the spiritual coadjutors, to superintend the administration and observance of their several regulations, and to preside over their ordinary government.[96] The coadjutors may sometimes be convened in congregation, to deliberate with the

[91] Const. P. II. c. 1. § 1. A. and P. II. c 4. § 3.
[92] Ibid. P. V. c. 4. § 3.
[93] Examen VI. § 1, 2.
[94] Ibid. § 2.
[95] Examen VI. § 5.
[96] Const. P. IV. c. 10. § 3.

professed society in matters of importance;[97] but they have no voice when the election of a General is the object of the convention. Still they may be present at such election, to add their votes upon any other business which may be subsequently transacted in the assembly.[98]

The *temporal* coadjutors, whether literate or illiterate, are never admitted into holy orders.[99] They are retained to minister in the lowest offices to which they may be appointed, and are limited in number to the precise necessity of the society's demands. The Declarations define them as fitted for the honourable offices of college cooks, porters and purveyors, or to be employed in the lighter labours of the laundry.[100] For these purposes, it is deemed essential that they should be conscientious, peaceful, tractable, lovers of virtue and perfection, given to devotion, and content to serve the society in the careful office of a Martha.[101] If they should seem restless in their menial occupations, and desirous of literary employment,[102] they are not to be admitted among the temporal coadjutors, but transferred to ex-

97 Const. P. VIII. c. 3. A.
98 Ibid. c. 6. § 4. B.
99 Examen VI. § 1.
100 Const. P. I. c. 2. § 2. A.
101 Ibid. c. 2. § 2.
102 Ibid c. 2. Declar. B.

ercise their talents in greater things than these. Yet when once their lot has been assigned to them, they are not to increase the stock of literature which pertained to them at their admission; and, like the spiritual coadjutors, they must desire no change.[3]

The Constitutions are also very provident in relieving this class of Jesuits from all anxiety respecting their property. It is to be resigned to the General before they are permitted to take the vows, in the expectation that it will be distributed to the poor, and in the certainty that it will be withheld from themselves and their relations.[4] Before they have actually entered the society, they are permitted to dispose of their property according to their will,—for this very excellent reason, that the eager fraternity have not the power to control them. But when once they are fairly *taken in*, they must not think to interfere in the disposal of their riches, whether they are in present possession, or in expectance only. Whether their property be secular or ecclesiastical, they must resign it with a cheerfulness becoming the followers of a spiritual life. And if any scruples should arise out of affection for their poor relations, the disposing verdict of two or three pious Jesuits will provide immediate relief for their troubled consciences.[5]

[3] Examen VI. § 6. [4] Ibid. § 2.
[5] Const. P. III. c. 1. § 7. G.

Although the Constitutions secure to their ruler an absolute power over the riches of his subjects, yet they suppose the possibility that a probationary Jesuit might wish to bestow a part of the property which he is about to renounce for ever, as a benefaction to some particular place, for which he might feel a preference above every other in the province.[6] Then the rectors, superiors, or provincials, are commissioned to open a reproving charge against him. He must be told that the provincial is the best judge of what is most conducive to the general good; care being had not to give offence thereby to kings, princes, and potentates.[7] The poor mistaken Jesuit is corrected in the unhappy error into which he has fallen; and a charitable hope is entertained, that the General will graciously vouchsafe to pardon him, and that he may be enlightened by the divine goodness to perceive his deficiency from perfection.[8]

IV. THE PROFESSED SOCIETY.

THE remaining class of Jesuits—the fourth in order of admission, in rank and privilege the

[6] Const. P. III. c. 1. § 9. H.
[7] Ibid. and P. X. Declar. B.
[8] Ibid. P. III. c. 1. Declar. H.

first—comprises all those members who, in addition to the three simple vows, have taken the *fourth, or peculiar vow,* which binds them to proceed on the papal missions. By way of pre-eminence, they are distinctly called "*The Professed Society.*"[9] Indeed, the society is declared more properly to consist of them alone;[10] not that they are exclusively members of it, but because they possess the most extensive influence. They must be priests, of above twenty-five years of age at the least, expert in learning, and in virtue excellent.[11] Their probations are more strict, and of longer duration than those of the preceding classes; for still another year[12] is added to their course of trial. The days of secondary mendicancy ordained for the coadjutors, must also be observed by the candidates for profession,[13] that their humility and self-denial may be more strictly proved: for it is only chosen[14] men, in whom the spirit of learning and fitness has been long attested, who may

[9] Examen I. § 5.
[10] Const. P. V. c. 1. A.
[11] Examen I. § 8; Const. P. I. c. 2. § 12; and P. X. § 7.
[12] Const. P. V. c. 1. § 3.
[13] Examen IV. § 27.
[14] Const. P. X. § 7.

hope to be admitted to the counsels of the select society.

Commencing from the day when the conscience was first laid open to a superior in one of the houses of probation, the Jesuit must proceed with a detail of the subsequent occurrences of his life, carefully avoiding the least concealment.[15] These confessions are to be repeated every six months to the deputed representative of the General, and the last of them must be made within thirty days of profession.

In addition to a proficiency in general and philosophical literature, a period of about four years must be devoted to a course of theological reading. During this time, the candidates for profession must be exercised in the defence of several theses, in logical and philosophical disputations, and in scholastic divinity.[16] It may be that some of them will display superior knowledge in canon law, or a pre-eminence in other excellent gifts, which might compensate for their deficiency in theology.[17] Then they may be admitted without the latter to a profession of three, or sometimes even of four vows, if they should be persons of distinction, although the

[15] Examen IV. § 36, 38. [16] Const. P. V. c. 2. § 2.

[17] "Alia egregia dona haberet, ex quibus, quod studio theologiæ deest, compensari posset."—*Const.* P. V. c. 2. B.

practice must not be of frequent repetition. Of the value of these qualities, the General must be the judge.[18] With him alone the power of admission rests; except in distant or emergent cases, when it may be expedient or indispensible to entrust the weighty matter to the judgment of a provincial.[19] This deputed reception may not frequently occur; and the head of the society must be previously assured that the candidates are well qualified for admission.[20] In some instances, indeed, it is even deemed lawful to commit this authority to persons who are *externi* of distinction—to bishops, or to those who are invested with ecclesiastical dignity. But this can only be submitted to when there are none of the professed society within a reasonably convenient distance.[21]

As in the preceding classes, provision is made for the secure disposal of the property of the professed. They are to be reputed as having nothing, while they really possess a power over all things. After their admission, they cannot retain any ecclesiastical benefices which they held before. All their other property must be resigned at the command of the General, and they must cheerfully consent that it be dedicated to works of piety, or transferred to the fruition of

[18] Const. P. V. c. 2. B.
[19] Ibid. c 1. B.
[20] Ibid. P. IX. c. 3. A.
[21] Ibid. P. V. c. 1. § 2. B.

other men,[22] who are labouring (worthy travaillers) in forwarding the designs of the glorious Institute.

Since poverty is declared by the Constitutions to be the bulwark of religion,[23] the Professed are required to cherish it in the strictest purity. They must not possess revenues of their own;[24] neither may they apply those of the colleges, which are consigned to their guardian management, to the relief of their individual necessities.[25] But by an admirable artifice, they can evade this restriction. The General may conceive it expedient to send them as visitors to some of the colleges or universities, upon the plea of superintending and improving the management of their interests, or of guiding the students in their spiritual exercises, confessions, and preaching.[26] During the time of this visitation, they are comfortably billeted upon the establishments, and are wholly chargeable to them. The length of their convenient and unlimited sojourn is regulated by the will of the General, and the general good. Thus the Professed (in cunning) have only to declare the value of their services to a particular college, and they may be sent there immediately, to enjoy the revenues which

[22] Examen IV. § 5. [23] Const. P. VI. c. 2. § 1.
[24] Ibid. I. § 3. [25] Ibid. P. IV. c. 2. § 5. F.
[26] Const. P. VI. c. 2. § 3. C.

they are empowered to administer, but not to use. Or when they have grown old in the society, and are no longer capable of employment, the General may charge the colleges with the expense of their maintenance.[27] This they call living upon alms in the houses of the society, when they are not employed in any mission;[28] and it is for this purpose, among others, that they are empowered to receive endowments and bequests.

In order that these poor Professed (or professedly poor) may *seem* to be poorer still, they are declared to be incapable of inheritance; and the colleges or houses cannot inherit for them.[29] That every *outward* sign of avarice may be avoided, the society will not suffer the Jesuits to receive remuneration for their services. Even a poor-box cannot be tolerated, to receive the alms of those who assemble to their preaching, masses or confession.[30] These imaginary paupers are contented to enjoy the riches which are seemingly amassed for another purpose. But if a friendly benefactor, moved by an overpowering affection for the Institute, *will* bestow alms and oblations upon a church or house, whether for spiritual assistance received or not, it would be

[27] Compendium Privilegiorum—verbo Professi.
[28] Const. P. VI. c. 2. § 3. [29] Ibid. § 12.
[30] Ibid. § 7 & 8.

unconstitutional in the society to refuse them. It only provides, with prudent precaution, that the reception of the gift shall not be misconstrued into an acceptance of stipendiary remuneration.[31]

Although the houses and churches of the professed society may not hold revenues and possessions of their own, yet they may be amply provided with every thing that is necessary or very convenient.[32] Agreeable residences may be retained in the country for the use of the convalescent, whither the spiritually-minded Jesuits may retire from the busy crowd of men to a separate habitation, there to enjoy the advantage of a purer air, and other nameless comforts.[33] But these residences may not be let, and their fruits must be reserved for home consumption. The corn and wine and oil which they produce may not be sold for money, lest the conscientious proprietors be charged with converting the rental or profit into a revenue.[34] A *little* latitude, however, is allowed to the rectors of colleges in favour of those who are sent to them from the houses by order of the supreme authority. "*Res minimæ ducuntur pro nihilo.*" It is not therefore held to be an encroachment upon the generous spirit of the Constitutions, to suffer the healthy or infirm

31 Const. P. VI. c. 2. G.
32 Const. P. VI. c. 2. § 5.
33 Ibid. § 5.
34 Ibid. and F.

members of the Society to take *a little recreation* in the college garden, provided only that they be not fed at the charge *(quod exiguum sit)* of the bountiful company of Collegians.[35]

When the time and exercises of probation have been passed, the General (or his commissioned representative) proceeds to admit the candidate to profession. After mass[36] has been publicly celebrated in the church, the "*locum tenens*" turns to him with the holy sacrament of the eucharist as a signal to commence the recitation of his written vow, which it is necessary that he should have maturely considered during several preceding days.[37] When it is concluded,

[35] Const. P. VI. c. 2. § 3. D. with P. IV. c. 2. § 5. F.

[36] Although the observance of these rites may be desirable, yet it is not indispensable: for the General may appoint any one who is not a priest, or incapable of celebrating mass, to receive the profession in his stead.—*Ibid.* P. V. c. 3. § 2. A.

[37] The vow of the Professed is in the following form:—"Ego *N.* Professionem facio, et promitto Omnipotenti Deo coram ejus Virgine Matre et universâ cœlesti curiâ, ac omnibus circumstantibus, et tibi Patri Reverendo *N.* Præposito Generali Societatis Jesu, *locum Dei tenenti*, et successoribus tuis;* vel tibi Reverendo Patri Vice Præpositi Generalis Societatis Jesu, et successorum ejus *locum Dei tenenti;* perpetuam Paupertatem, Castitatem et Obedientiam; et secundùm eam, peculiarem curam circa puerorum eruditionem,

* "Qui etiam *Divinæ Majestatis loco* ipsis præsunt."—*Const.* P. VII. c. 1. § 1.

the professed Jesuit receives the sacrament; and his name is then inscribed in the register of the society, together with that of the presiding superior, and the date of his profession.

It should seem that the professed fraternity were obliged by the fourth vow, to execute every mission which the Pope might be pleased to impose upon them: but by a solemn evasion, the will of the Sovereign Pontiff must yield to the mandate of the Monarch of the Jesuits. Special obedience to the Apostolic See is only promised "*prout in Constitutionibus continetur.*"[38] And the Constitutions invest the General with plenary power over every mission.[39] He may send forth his subjects at any time and to any place, whether they are professed or not. By the same power he may recal them at his pleasure, whether their commission were given from himself or from Rome.[40] Unless the period for the employment of their services be specially defined, it is usually understood to extend to about three months, more or less, according to

juxta formam vivendi in literis Apostolicis Societatis Jesu, et in ejus Constitutionibus contentam. Insuper promitto specialem obedientiam summo Pontifici circa missiones; prout in eisdem literis Apostolicis et Constitutionibus continetur.—Romæ, vel alibi, tali die, mense, et anno, et in tali Ecclesiâ."—*Const.* P. V. c. 3. § 3.

[38] Ibid.

[39] Ibid. P. IX. c. 3. § 9.

[40] Ibid. G.

their apparent or expected success.[41] But all these things are determined by the will of the superior. If, therefore, an incautious Pope should send forth a Jesuit missionary without prescribing the duration of his absence, the General can entirely frustrate his intention. He may suffer his obedient subject to depart a few paces, and then he may recal him instantly.[42] In this evasion of the fourth vow there is, of course, neither perjury nor deceit; for the General himself is the representative of the Divine Majesty, and the author of the deception cannot be himself deceived. And all this practical roguery is achieved, *ad majorem Dei gloriam!!!*

The semblance of poverty which the Constitutions impose upon the professed, although easily evaded in the spirit, must be strictly preserved in the letter. To receive possessions for other uses than those which appertain to the Colleges and Houses of Probation, would be an offensive relaxation in favour of revenue.[43] After profession, therefore, a solemn promise is required

[41] Const. P. VII. c. 1. § 6.

[42] "Non solum missos per præcedentem Præpositum, vel per seipsum, sed etiam per Summum Pontificem, nullo tempore definito, potest revocare; ut in literis Apostolicis gratiarum, anno quadragesimo nono, per Paulum Tertium nostrum sanctum Patrem nobis concessarum continetur." — *Ibid.* P. IX. c. 3. G.

[43] Ibid. P. VI. c. 2. § 1. A.

of the newly admitted, that they will never consent to any innovation[44] upon the Constitutions which enjoin poverty, either individually, or by their suffrages in a convened assembly of the society. They appear in their disinterestedness to be poor, and poor in the general estimation they must continue to appear, by a perpetual decree which can never change. Yet if a founder *will* bequeath revenues for the use of a house, it is not inconsistent with the laws of poverty to receive them,[45] provided that the Society be not responsible for the disposal of them, nor drawn into the defence of any suit, except by their proctor, *cui tale munus commissum est.*[46] How admirably are the Declarations contrived to help the Constitutions out of their difficulties!

The Jesuits of the professed society can never be appointed rectors of colleges, except in cases of the greatest expediency.[47] To them alone the privilege is confined of voting in a congregation of the society, convened for the election of a General.[48]

[44] "Quicunque in eâ (Soc.) Professionem emiserint, se ad innovationem Constitutionum in iis quæ ad Paupertatem pertinent, nihil facturos promittant"—to which the Declarations add, "Innovari quod ad Paupertatem attinet, est relaxari ad reditus."—*Const.* P. VI. c. 2. § 1. and A.

[45] "Non esset id a Paupertate Societatis alienum."—*Ibid.* P. VI. c. 2. § 2. B.

[46] Ibid.

[47] Ibid. § 3.

[48] Ibid. P. VIII. c. 3. A.

And the General, in his turn, retains a reciprocal power over his professed supporters; for he may dismiss them from the society, seemingly, it is true, with difficulty and reluctance,[49] but still with absolute and arbitrary decision. He may sometimes even do it by commission, when the distant and criminal Jesuit is beyond the reach of his personal authority, and when his incorrigible sin is of great and adequate moment.[50]

In addition to the chosen few who have taken the four vows, and are admitted to the privy councils of the society, there are Jesuits who are sometimes allowed, for good and special reasons, to make the solemn profession of the three vows only.[51] These are men endued with less excellent gifts than those which the Institute requires in the professed, less skilled in learning, and less expert in preaching. But still, when their compensating talents are rare and good, they are permitted, after seven years of trial, to enlist in the spiritual army, and their superior officers will provide them with work suited to their several capacities.[52]

[49] Const. P. II. c. 1. § 1. A.
[50] Ibid. P. II. c. 1. § 2. C.
[51] Ibid. P. V. c. 2. § 3.
[52] Ibid. P. V. c. 2. § 2. C.

V. OFFICE OF THE GENERAL.

As the councils of state are held and directed by the reigning monarch, who presides with his ministers for the public good, so do the Constitutions of the society of Jesuits invest a sovereign ruler with the administration of their government and laws. One man is chosen from among them, to be the General of their militant order, to govern, preserve, and increase the body of the society.[54] He is elected in congregation by the provincials and professed for the whole term of his life. Several reasons are assigned for this duration of his office.[55] When he has reached the exalted pinnacle of his ambition, he is less likely to be influenced by higher aspirations than if the appointment were only for a limited time. It is also more easy to find *one* person than many qualified for the arduous duties of the monarchy. A third reason is derived from the utility of profiting constantly by the examples of men of higher rank, by those of popes and bishops in ecclesiastical matters, and in temporal affairs, by those of princes and rulers.[56]

The first of the gifts with which the Constitutions deem it desirable that the General should

[54] Const. P. IX. c. 1. § 1. [55] Ibid. A. &c.
[56] Ibid. A.

be endued, is an intimate *alliance*[57] *and familiarity* with his Maker, both in word and deed; that abundant grace may flow from him, as from a fountain of all goodness, through the whole system of the society. He must be distinguished by the purity of his example, and the lustre of his charity, towards all men generally, but especially towards those of the society.[58] His genuine humility must procure for him the love of God and his creatures. His inordinate affections must be mortified and subdued, that his judgment may be calm, and his demeanour composed.[59] He must learn to blend severity and justice with mildness and gentleness.[60] Magnanimity and patience are indispensable to bear with the infirmity of others; that he may neither yield to the importunities of the great, nor submit when he is threatened by the strong; but that he may prevail in every trial, without elation in prosperity or dejection in adversity, and be prepared to suffer unto death, if the good of the society should require it.[61] He must excel in brilliancy of intellect and clearness of judgment:

[57] "Inter dotes varias quibus ornari Præpositum Generalem optandum est, omnium prima hæc erit: ut eum Deo ac Domino nostro quam maximè conjunctus et familiaris, tam in oratione, quam in omnibus suis actionibus sit."—*Const.* P. IX. c. 2. § 1.

[58] Ibid. c. 2. § 2.

[59] Ibid. § 3.

[60] Ibid. § 4.

[61] Ibid. § 5.

and although learning may be very necessary in the chief of so many learned men, yet prudence and skill in inward spiritual things are much more essential.[62] It is reckoned to be of special importance that he should be discreet in his outward dealings with men of every diversity of disposition and principle, whether he acts with them in behalf of the society or not.[63] Vigilance and solicitude must be displayed in every work which he undertakes, with sufficient energy to prosecute it to its completion.[64] Sound in body and comely in person, he must neither be very old, lest he be unfit for the careful labours of his office, nor very young, lest he fail to command with authority and experience.[65] Nobility, riches, and honour, are recited among his *desirable* qualifications; and although the possession of them may not be of paramount importance, yet, when estimated in addition to the other excellent gifts, they would influence the election in his favour.[66]

The General has all power and superintendance over the houses and colleges of the society, to

[62] Const. IX. c. 2. § 6. [63] Ibid. § 6.
[64] Ibid. § 7 [65] Ibid. § 8. and B.
[66] "Externa censentur, nobilitas, divitiæ, quas in sæculo habuit, honor et similia. Et horum, cæteris paribus, aliqua ratio est habenda: alia tamen majoris momenti sunt, quæ, quamvis hæc desint, ad electionem possint sufficere."—*Const.* P. IX. c. 2. C.

admit or to expel[67] as many as are suited or unfit for the varying designs of the Institute, whether they be novices or professed, coadjutors or scholars. He appoints rectors to overlook the administration of the temporal interests of the colleges, and he removes them at his pleasure.[68] They are obliged to account to him, or to his deputed provincial, for the fulfilment of the duties of their office.[69] He has authority to contract in purchase and in sale for the benefit of the houses and colleges of the society; only he can never alienate or dissolve them when they are already established, without the consent of a general congregation.[70] He may dispose of indefinite bequests at his pleasure. If a testator should fail to name a particular college to which he would wish to annex his estates or to bequeath his property, the General may apply them at his discretion.[71] He may either sell, or retain, or apportion them at will. And this power he may impart by measure to provincials, local superiors, and rectors: or he may combine with the last of them to *change the purpose* of a testator's will, provided it can be managed without offending the executors who are charged with the payment of the bequest.[72]

[67] Const. P. IX. c. 3. § 1.
[68] Ibid. § 3.
[69] Ibid. § 4. C.
[70] Ibid. § 5, 18.
[71] Ibid. § 6, 7.
[72] "Possunt omnes nostri Præpositi ac Rectores commu-

It is the duty of the General to enforce, and his privilege to dispense with, the observance of the Constitutions of the society. He may either exercise this power personally, or, in urgent cases, by commission; but regard must universally be had to person, and time, and place, and other circumstances. In using this licence, his prudence, the direct communication of the eternal[73] light, must guide him in all his steps. This dispensing faculty extends not only to the abridgment or unlimited prolongation of the time and exercises of probation, but also to the unrestricted interpretation of the intentions[74] of those by whom the Constitutions were originally framed. And hence arises the mutability of the Institute.

The power of the General in every mission, whether the subjects of the Jesuitical monarchy

tare, ex uno usu ad alium necessarium legata, quæ relinquuntur nostris Collegiis vel Domibus, dummodo id fiat sine scandalo eorum, ad quos solutio talium legatorum pertinet (Sixtus IV.) ... quam concessionem ampliavit Leo X. in rebus donatis per viventes, si tamen, ut dictum est, non sequatur scandalum prædictorum."—*Compend. Privileg. verbo* Commutatio, § 4.

73 " Quam lux æterna communicaverit."—*Const.* P. IX. c. 3. § 8.

74 " Idque, tam de experimentis eorum qui in Probationibus versantur, quàm de aliis rebus in quibus eam fuisse mentem eorum qui Constitutiones condiderunt, ad gloriam Dei ac Domini nostri judicabitur, dictum sit."—*Ibid.* § 8. D. & E.

are sent forth by himself, or whether their services are required by the papal mandate, has already been briefly described. When once the nature of the work is named, the submissive and obedient Jesuit is compelled to receive his mission with cheerfulness of mind, as from the hand of the Lord; and he must depart to execute it without a murmur.[75]

It is always for the General to determine whether any business which remains for transaction, is of sufficient importance to require a general or provincial congregation of the society. The convention of the qualified council rests entirely with himself—excepting, of course, when an election to the supreme authority is the object of the solemn assembly.[76] Besides appointing rectors to the colleges and universities, the General selects a number of his more able men, to place them as local superiors over the different houses of the society. He makes provincials too, and appoints them to the superintendance of particular districts. Their office is commonly triennial. Yet if they should greatly please their sovereign ruler, he may permit them to continue in it unmolested for a longer time: but if not, if they should appear but little qualified for their

[75] "Semper autem erit subditi, missionem suam, ut de manu Domini, hilari animo suscipere."—*Const.* P. VII. c. 2. C.
[76] Const. P. VIII. c. 2. C. and P. IX. c. 3. § 12.

extensive duties, they may quietly withdraw themselves without remark; or else, for a sufficient cause, he may remove them before the expiration of their term.[77] They are obliged to render to him an account of all their transactions, over which he still remains omnipotent; for when he has imparted his authority by measure to provincials, superiors, or rectors, he can rescind or ratify all that he has commissioned them to execute.[78]

There are other offices essential to the government, of which the General retains the patronage. He appoints a proctor-general to reside at Rome; he names a secretary to transact for him the common business of the society. In conferring these preferments, he may ask the advice of men of judgment, without the necessity of taking it; for still the decision is absolutely vested in himself.[79] He must by all means become acquainted with the consciences of those who have sworn to obey him, especially of provincials[80] and others who have been made partakers of the more important communications of his power. Whether they be superiors, visitors, or commissaries, who exert themselves under his authority for the public good, he may cancel or confirm their benevolent determinations: for it is always provided

[77] Const. P. IX. c. 3. § 14. I.
[78] Ibid. § 4, 15.
[79] Ibid. § 16. K.
[80] Ibid. § 19,

that implicit reverence and obedience shall be shewn to him, as unto the pope of the society "*qui Christi vices gerit.*"[81]

The society retains a small measure of provisional restraint over the vast authority of this powerful ruler. The provincials, who are appointed by the General himself, are constituted overseers in all things which appertain unto him, for the protection of the public good.[82] Four assistants are chosen by the society, to be near his person, discreet and zealous men, taken (if it conveniently may be) from among the select professed.[83] They are elected at the same congregation with the General himself; and it is their duty to advise and act for him principally in the former three of the six following provisions:[84]

1. In reference to a proper supply of food and raiment and personal expenditure, which may be increased or diminished at the injunction of the society. With such a decision the General must comply.[85]

2. That his personal exertions be restrained within reasonable bounds, lest he occupy himself in toils above measure. In this also he must defer to the judgment of the society.[86]

3. The third has reference to the guidance of

[81] Const. P. IX. c. 3. § 20.
[82] Ibid. c. 5. § 1.
[83] Ibid. c. 5. § 2. and A.
[84] Ibid. § 2, 3.
[85] Ibid. c. 4. § 2.
[86] Ibid. c. 4. § 3.

his mind. It is essential that there should be one man near to a personage of such extensive trust, who, after having approached the Lord of heaven in prayer, may venture to approach "*the Lord of Lords*,[87]" the representative of the Divinity upon earth, in the person of the monarch of the Jesuits, and with becoming diffidence and humility, to tell him what he thinks is wanting in the worthy governor himself, *ad majorem Dei gloriam*. And this he must do, whether he be confessor to the General, or simply appointed by the society as an apt admonitor in an affair of such vast concern.[88]

4. The fourth prohibits the acceptance of any proffered dignity, without the consent of the society—unless obedience to the Apostolic See oblige him to comply, when the refusal would be a positive sin.[89]

5. The fifth provides a remedy for carelessness, inutility or neglect, in things pertaining to the General's office.[90] Very great age, or continued sickness with little hope of recovery, are reckoned to be greatly injurious to the public good; and in such cases a coadjutor or vicar must be chosen to exercise the functions of the sovereign

[87] See Note 99, p. 65.
[88] Const. P. IX. c. 4. § 4.
[89] Ibid. § 5: and c. 5. § 6.
[90] Ibid. c. 5. § 6.

power, but without the ruler's name.[91] He may either be appointed by the General himself, subject to the approval of the provincials; or he may be elected to the government by a majority of votes, if approved by two superiors or rectors in any province; and he then receives such a measure of authority, as the General, or the society (if chosen by suffrage) may think proper to impart.[92]

6. The sixth anticipates the commission of certain deadly sins, which the Constitutions do firmly trust can never occur in the image of unblemished purity which they have set up. They are thus enumerated. 1. Copula carnalis. 2. Wounding with weapons. 3. Embezzling the college revenues for private expenditure, or for the use of any one who is not of the society. 4. Alienating the property of houses and colleges; and, 5. Maintaining unsound doctrine.[93] For all or any of these things the society, upon full proof given, may and must deprive him of his office: the assistants are bound to accuse him upon oath, and, if occasion require, he must be altogether removed.[94] If a General should chance to offend in any of these particulars, the proceedings of the society against him are very concise. The

[91] Const. P. IX. c. 4. § 6. and c. 5. § 6.
[92] Ibid. c. 4. § 6.
[93] Ibid. c. 4. § 7.
[94] Ibid. c. 5. § 4.

affair must be kept as secret as possible.[95] But when it is divulged, if the assistants fail to convene a congregation, the provincials must issue the summons. At the time and place of meeting the accusation is distinctly set forth against him. When the subjects, who have vowed all holy obedience to their arraigned monarch, have vouchsafed to hear him in his defence, he is reverently turned forth without the door. Then the oldest of the present provincials, with the secretary and another assistant, proceed to a solemn investigation of the charge. If the crime be proved, they decide whether the enormity of it is sufficient to deserve privation. The suffrages are then collected, and the condemning number must exceed two-thirds of the whole assembly. Then a new election to the vacant seat of government must immediately commence, and be completed, if possible, before the congregation is dissolved, in order that the society may not remain without a General. If this cannot be done, the decision must be made on the following day, or at the earliest possible opportunity.[96]

If the offence do not amount to privation, a *Council of Four* must be appointed, to consider and determine upon the measure of the correction to be administered, with power to increase their

[95] Const. P. IX. c. 5. B. [96] Ibid. § 4.

number in case their opinions should be divided.[97] If they do not proceed to dismissal, other deliberations must be introduced, for which it may be made appear that the society was convened; and, as far as relates to the General, dissimulation must be resorted to, and his impeachment, if possible, be for ever concealed—the most solemn injunctions being imposed upon the assembled members never to divulge it. Should the decision be to depose him from his office, means must be privately employed to induce him to abdicate; that still his offence, and the penal nature of his removal, may be kept profoundly secret, and his disgrace be promulged as a resignation.[98] How beautiful are the upright judgments of the Institute, *ad majorem Dei gloriam!* But any public derogation of the character of an officer, to whom it was the policy of the society to ascribe *divine* attributes,[99] would have been such a slur

[97] Const. P. IX. c. 5. § 5.

[98] " Cum defectus ad depositionem sufficientes non deprehenderentur, aliis de rebus agatur propter quas convocata Societas videatur; 'et quod ad Præpositum attinet, dissimuletur: imò quoàd ejus fieri poterit, nullo tempore divulgari debet. Et sic, cùm convocantur, præmoneri, et post rem discussam seriò injungi consciis, et præsertim Provincialibus oportet, ne cui indicent. Et cùm constitutum fuerit illum officio privare, tunc etiam cum Prœposito Generali secretò agendum est, ut ipsemet officio se abdicet; ut hoc promulgari, et peccatum, ac officii propter peccatum privatio occultari possit."—*Ibid.* P. IX. c. 5. § 5. C.

[99] " Est (Generalis) *Dominus Dominantium*, et facit quod

upon its reputation, and such an injury to its interests, that, in *its own* moral calculations, no sacrifice of truth or honesty was too great for the occasion.

VI. MISSIONS.

The fourth vow, which, as has been before stated, is peculiar to the professed, binds them to undertake missons, either for the conversion of the heathen, or for reclaiming of heretics, at the will of the Sovereign Pontiff. Alert and ready in their obedience, they must be always prepared for the instant execution of the papal mandate; and it is for this reason, among others, that their churches and houses are free from the *distracting* occupations of celebrating masses and improving souls.[1]

When a Pope requires the services of the society, the General may commend his willing and more appropriate agents to the notice of his Holiness, leaving him still free to make his own

vult, nullis legibus adstrictus, undè mortificat et vivificat, deprimit et exaltat quem vult, *ac si esset Deus* qui liber esset omni perturbatione, et non posset errare."—*Memorial of the Jesuits of Spain and Portugal to Pope Clement* VIII. *in* 1593, to be found (among other places) in *Le Mercure Jésuite*, Vol. III. See *History of the Jesuits.* 8vo. 1816. Vol. II. p. 258.

[1] Const. P. IV. c. 2. § 4.

election. For the Jesuit who desires to be appointed to one mission in preference to another, may not use his influence, either directly or indirectly, with the society resident about the General and Court at Rome, to procure for him a nomination to the work; but he must abide by his superior's representation of his talents to the Pope; and, according as the latter shall decree, so he must move.[2] If the Pope should decline to make a specific nomination, only requiring that missionaries may be sent to divers places, the choice of the appointment then devolves upon the General,[3] and he selects them according to his own judgment. They also receive from him a description of the nature and purpose of their several missions, with written instructions for their guidance.[4] They must be made to comprehend the will and intention of the Pope, if not in writing, at least by verbal communication; and in failure of any limitation being assigned to the period of their absence, it is usually understood to extend to about three months.[5] But this must depend upon the success of their work, of which they are required to transmit frequent written communications.[6]

When a missionary is appointed to reside

[2] Const. P. VII. c. 1. § 2, C. & D.
[3] Ibid. § 4.
[4] Ibid. § 5. and F.
[5] Ibid. § 6.
[6] Ibid. c. 2. H.

for a considerable time in the same place, it may become expedient that he should make little excursions into the neighbouring districts, to mend the souls which should be mended, and then to return unto his own place. But all this must be done without neglecting the principal mission, carefully adhering to the intention and instructions of the Pope.[7] In those territories which are of vast extent (as in India,[8] or other provinces), the discreet ambassador is more especially admonished not to confine himself to the bounds which have been prescribed to him; but after reducing his inclination to indifference, and offering a prayer, to run to and fro, as well among the faithful[9] as the faithless, to do the work of his employers. It is thus that the Constitutions elevate the authority of the General above that of the Pope, by providing that he may over-rule, without rebelling against it; for they declare that he may order his subject missionaries to one district rather than another, at the simple preference of his own will.[10]

Whenever a new pontiff is raised to the chair of St. Peter, the General is obliged, either by himself or his representative, to renew before his Holiness, within a year after his creation, the solemn

[7] Const. P. VII. c. 1. § 7.
[8] Ibid. c. 3. § 1.
[9] Ibid. c. 2. C.
[10] Ibid. c. 2. § 1.

promise and profession of the peculiar vow, by which the society is bound to obey him in all his missions.[11]

In addition to these, there are other separate missions which originate with the society alone, and for which the superiors are empowered to command the services of the professed.[12] The time, the place and duties of the mission must all be determined by the General; and the commissioned Jesuit must proceed with that passive obedience which the Constitutions compare to the movement of a lifeless carcase or a brandished staff.[13] Yet this does not prohibit the declaration of any rising thought upon the inexpediency of his appointment; provided only that the pliant subject wills and thinks in precise accordance with his superior, *qui eum Christi loco dirigit.*[14]

It is especially provided that one missionary shall never be sent forth alone; but that at least two[15] shall be appointed to the same work, that they may mutually guide and assist each other

[11] Const. P. VII. c. 1. § 8.

[12] Ibid. c. 2. § 1. and B.

[13] "Sibi quisque persuadeat, quòd qui sub Obedientiâ vivunt, se ferri ac regi à divinâ providentiâ per Superiores suos sinere debent, perinde ac si cadaver essent . . . vel similiter, atque senis baculus, qui ubicumque et quâcumque in re velit eo uti qui cum manu tenet, ei inservit."—*Ibid.* P. VI. c. 1. § 1.

[14] Ibid. P. VII. c. 2. § 1.

[15] Ibid. c. 2. F.

with their counsel, and divide the labours of their harvest. Neither may any change be made in the detention or removal of a missionary without the consent of his superior.[16] This is declared, to prohibit the interference of any Prince or State, until the pleasure of the General shall have been ascertained.[17]

If, upon trial, it should be found that the missionaries do not conduct themselves with becoming obedience, they must either be recalled, or joined by other companions[18] who were not originally appointed with them to the labours of the mission. When it may become necessary to ordain their exchange or removal, it is enjoined that especial care be taken not to give offence to those who should by all means be preserved well affected, rather than disaffected to the interests of the Institute.[19]

As the devil[20] is always attempting the destruction of the Jesuitical polity, by directing his attacks against the strong bulwark of poverty,

[16] Const. P. VII. c 2. § 1. and K.

[17] Ibid.

[18] Ibid. P. VIII. c. 1. C.

[19] "Cum mutari aliquem oportebit, animadvertat Superior, quod ad eum revocandum, quoad fieri poterit, iis mediis utatur, ut hi, à quibus aliquis evocatur, potiùs benevoli omnino maneant, quam offensi, vel malè affecti . . . "—*Ibid.* P. VII. c. 2. H.

[20] "Dæmon enititur illud (propugnaculum) variis rationibus evertere."—*Ibid.* P. X. § 5.

it is declared to be of extreme importance, for the perpetual preservation of the happy state of the society, that ambition, the parent of every ill, should be diligently repressed.[21] Advancement to dignity or preferment *in* the society must neither be directly nor indirectly sought. All the professed are therefore required to vow, before their Maker, that they will never seek such preferment; and they become incapable of holding it, if it can be proved that they attempted to procure it.[22] They promise, moreover, that they will never seek to attain to any dignity or emolument *out* of the society, nor even consent to be appointed to it, provided their *obedience* does not *compel* them to acceptance.[23] But if admission to prelacy should thus be forced upon them, (*and it is declared to be, for many reasons, desirable that they should vouchsafe to take the episcopal office*[24]), the advice of the General, or of his substitute, must first be heard and followed. Still the provident society reserves to itself, in particular cases, the liberty of choosing between acceptance and rejection.

To preserve an unchanging amity among the

[21] Const. P. X. § 6.

[22] Ibid. § 6.

[23] Ibid.

[24] "Considerando, quam instanter, quamque multis rationibus curatum sit, ut aliqui de nostrâ Societate varios Episcopatus sumerent."—*Ibid.* P. X. A.

members of the society, the good-will of strangers must be diligently cherished. Men in authority must be courted in proportion to the importance or insignificance of gaining their favourable notice. Yet it is *said* to be essential to refrain from adhering to either party in the feuds which may exist between Christian kings and princes; whilst an universal pliancy is observed, which can easily adapt itself to every side, however contrary in profession. And chiefly it must be provided that the favour of the Apostolic See may be secured; next, of secular princes, nobles, and men of principal authority, whose support or opposition would greatly facilitate or impede the success of Jesuitical exertion. When men are not well affected to the society, especially if they should be of no mean authority, prayer must be made for them, and all convenient means should be devised to gain their friendship, or at least to avert their enmity.[25]

[25] "... curare ut amor et charitas omnium etiam externorum erga Societatem conservetur: sed eorum præsertim, quorum voluntas benè aut malè in nos affecta, multum habet momenti ... B. In primis conservetur benevolentia Sedis Apostolicæ, cui peculiariter inservire debet Societas: deinde Principum sæcularium, et Magnatum, ac primariæ auctoritatis hominum. ... Sic itidem, cum aliqui malè affecti esse intelligerentur, præcipuè si homines sint non vulgaris auctoritatis, orandum est pro eis, utendumque rationibus convenientibus, ut in amicitiam redeant, vel certè adversarii non sint."—*Const.* P. X. § 11. and B.

The simple vows taken by the professed, according to the Constitutions, after profession, are in the note below.[26]

[26] From the First General Congregation, and confirmed by the Third: —"Ego *N.* Professus Societatis Jesu, promitto Deo omnipotenti coram ejus Virgine Matre et totâ curiâ cœlesti, et coram *R.* Patre Præposito Generali, vel coram *N.* locum Generalis Præpositi tenente, nunquam me acturum quâcumque ratione vel consensurum, ut, quæ ordinata sunt circa Paupertatem in Constitutionibus Societatis, immutentur: nisi quando ex causâ justâ rerum exigentium videretur Paupertas restringenda magis.

"Prætereà promitto nunquam me acturum vel prætensurum, ne indirectè quidem, ut in aliquam prælationem vel dignitatem in Societate eligar, vel promovear.

"Promitto prætereà nunquam me curaturum prætensurumve extra Societatem prælationem aliquam, vel dignitatem; nec consensurum in mei electionem, quantum in me fuerit, nisi coactum obedientia ejus, qui mihi præcipere potest sub pœnâ peccati.

"Tum, si quam sciam aliquid prædictorum duorum curare, vel prætendere, promitto illum, remque totam me manifestaturum Societati, vel Præposito ejus.

"Insuper promitto, si quando acciderit, ut hac ratione in Præsidem alicujus Ecclesiæ promovear: pro curâ, quam de animæ meæ salute, ac recta muneris mihi impositi administratione gerere debeo, me eo loco, ac numero habiturum Præpositum Societatis Generalem, ut nunquam consilium audire detrectem, quod vel ipse per se, vel quivis alius de Societate, quem ad id ipse sibi substituerit, dare mihi dignabitur. Consiliis vero hujusmodi ita me pariturum esse, promitto, si ea meliora esse, quàm quæ mihi in mentem venerint, judicabo. Omnia intelligendo juxta Societatis Jesu Constitutiones et Declarationes.—In tali loco, tali die, mense et anno, &c.

"LAUS DEO."

CHAP. III.

PRINCIPLES OF JESUITISM.

From the sketch of the Jesuitical Institute given in the last chapter, it appears that, strictly speaking, the General is, what he is indeed designated, the *soul* of the society: but still, in a larger sense of that descriptive term, the professed members, acting under his superintendance, may be considered as included in it. They were the casuists of the order. Their hours of retirement were occupied in brooding over its principles; in extending the sphere of their operation, by further subtleties and refinements; and in composing digests and manuals to facilitate their application.

It is to the literary labours, therefore, of these casuists, that reference must be made for a complete development of the Jesuitical system; and as this most important service has been already performed, under the highest authority, and by a judicial assembly above all suspicion of garbling evidence, whose researches are so

elaborate that the allegations are redundant to a great degree,[1] the road to knowledge is of easy access. The volumes[2] in question exhibit Jesuitism to the life; and all that is necessary to enable the general reader to become acquainted with it, and with the influence which it must have on the best interests of every community in which it obtains even connivance, is to select from the aforesaid volumes some of the accumulated citations, and to present them in an English translation. These will form the subject of the present chapter; as an introduction to which, and with the view of establishing the public character of the documents produced, a few of the society's identifications of itself in opinion and doctrine with all its individual members, are prefixed.

UNITY OF OPINION AND DOCTRINE.

Imago Primi Sæculi Societatis Jesu. Antuerpiæ, 1640.

The members of the society are dispersed through every corner of the world, distinguished by as many nations and kingdoms as the

[1] See the Preface.

[2] There are two editions of the *Extraits des Assertions;* the one in a single quarto volume, the other in 4 vols. 12mo. both printed at Paris, in 1762. The references in this chapter are to the latter.

earth has intersections: but this is a division arising from diversity of place, not of opinion; a difference of language, not of affection; a dissimilarity of countenance, not of morals. In this association, the Latin thinks with the Greek, the Portuguese with the Brazilian, the Irishman with the Sarmatian, the Englishman with the Belgian; and among so many different dispositions there is no strife, no contention; *nothing which affords opportunity of discovering that they are more than one* ... The place of their nativity affords them no personal advantage ... The same design, the same manner of life, the same uniting vow combines them. ... The pleasure of a single individual can cause the whole society to turn and return, and determine the revolution of this numerous body, *which is easily moved, but with difficulty shaken.*—(*Proleg. p.* 33, and *Lib.* 5. *p.* 622.)

LE MOYNE.

Remonstrance to the Bishop of Auxerre. By Father Le Moyne, of the Society of Jesus. 1726.

Thanks to the Divine Goodness, the spirit which animated the earlier Jesuits still survives among us; and by the same mercy we hope that it will never be lost. It is not a slight testimony in our favour, that in these troublous times not

one among us has changed or wavered. *Uniformity on this point will always remain the same.* If we are not suffered to labour in one place, we will attempt it in another; for we will not continue idle. France is sufficiently extensive to provide employment for us, and it is abundantly supplied with excellent bishops, who will not despise our services.

JAMES GRETSER.

Opera Omnia, Tom. XI. *Defensio Societatis Jesu.* Ratisbonæ, 1738.

It is not from obscure descriptions that an opinion of the doctrine of the Jesuits can be formed, *but from their books*, which (by the blessing of God) are already very numerous.—(*Vol.* XI. *Pref.*)

It is from the books of our theologians that the reader will easily judge whether our doctrine is conformed to the doctrine of Jesus Christ.—(*Ibid. Refut. chap.* i. E.)

There are many theological works written by the doctors of the society. We profess the same doctrine in a vast number of places, both privately, and publicly in the schools. . . . If at any time the milder opinion be preferred, it is with such excellent reason and authority, that it may be safely followed, as well in theory as in practice.—(*Apol. Lib.* I. p. 957.)

DANIEL.

Recueil de Divers Ouvrages. Paris, 1724.

A better opinion cannot be formed of the character of a body, especially such as that of the Jesuits, of which the government is monarchical, than by consulting the decrees of its rulers, and the laws given by the general assemblies, composed of the superiors and principal members of the society.—(*Vol.* II. *Second Letter to Father Serry, p.* 389.)

Congreg. V. *Decret.* 50. *n.* 2.

The Constitutions ordain three things. The first, that our members do not introduce new opinions. The second, that if, at any time, they should hold an opinion contrary to that which is commonly received, they shall adhere to the decision of the society. The third, that in controverted questions, in which either opinion is far from being common, they restrict themselves to conformity; that thus we may all hold the same doctrine and the same language, according to the apostle.

Sect. I.

PROBABLE OPINIONS.

Probality is a doctrine, according to which, in the concurrence of two opinions, of which the one is more probable and in conformity with the law, the other less probable, but favouring concupiscence, it is lawful to follow the latter in practice.—*(Extraits des Assertions, Tom.* I. *p.* 27, *Note.)*

The authoritative illustrations of this fundamental dogma of Jesuitical casuistry are subjoined, and have been taken out of their chronological order, to bring the society's definitions of its doctrine into one point of view.

1. VALERIUS REGINALD.

Praxis fori pœnitentialis. Lugduni, 1620. (Coloniæ Agr. 1622. Ed. Coll. Sion.[3])

That opinion is considered probable which is supported by high authority, or by an argument of considerable weight. By a *high* authority...

[3] In every instance in which another edition is thus introduced, the original extracts have been collated with the approved works of the writers of the society, in the library at Sion College, or at the British Museum.

we are to understand the authority of those doctors, who, in their other opinions upon moral things, are often found to reach the truth, and seldom to err from it.—(*Tom.* I. *Lib.* 13. *c.* 10. *n.* 90.)

2. VINCENT FILLIUCIUS.

Moralium Quæstionum de Christianis Officiis et Casibus Conscientiæ, ad formam cursûs qui prælegi solet in Coll. Rom. Soc. Jes. Tomus Secundus. Lugduni, 1633. (Ursellis, 1625. Ed. Coll. Sion.)

The authority of one good and learned doctor renders an opinion probable; because his authority is not a slight foundation.[4]

3. GEORGE DE RHODES.

Georgii de Rhodes, è Societate Jesu, Disputationum Theologiæ Scholasticæ, Tomus Prior. Lugduni, 1671.

It is sufficient to render an opinion probable, that some pious doctor, of great celebrity, especially among the moderns, maintain it; provided that the other conditions which are necessary to constitute a probable opinion, be not wanting. ...

[4] " Infertur ... *unius Doctoris* probi et docti auctoritatem, opinionem reddere probabilem, quia non leve fundamentum est ejus auctoritas."—*Tom.* II. *Tr.* 21. *c.* 4. *de Conscientiâ, n.* 134.

That any opinion may become probable, a single good reason is sufficient: *but the authority of any one doctor, of great reputation and piety, is a good reason*.... Therefore the authority of *one doctor* may be sufficient for a probable opinion.... That any opinion may be probable, it is sufficient to possess a reason which may *seem* to be good, *or the authority of a good doctor, which is equivalent to a reason,* especially, since he ought also to possess some reason.[5]

An argument may be drawn from human transactions, in which men are usually and *prudently* governed by the advice of one man: one physician, for instance, is consulted for the preservation of the health; one lawyer, in defence of the rights of a family; one architect, in building a house; one confessor, in the government of the conscience. *Therefore there is proof, that the authority of one good doctor is a sufficient reason on which to ground the probability of any opinion, so that every one may safely follow it.*[6]

[5] "Ut aliqua opinio sit mihi probabilis, sufficit mihi ratio, quæ mihi videatur bona, *vel authoritas Doctoris boni, quæ rationi equivaleat,* præsertim, cùm etiam ille rationem aliquam habere debeat."—*De Actibus Humanis, Tom.* I. *Disp.* 2. *Quæst.* 2. *Sect.* 3. § 1.

[6] "Ergo signum est, quod authoritas boni alicujus Doctoris est ratio sufficiens ad fundandam probabilitatem alicujus opinionis, quam tutò sequi quisque valeat."—*Ibid. Sect.* 3. § 1.

4. HONORATUS FABRI.

Honorati Fabri, Societatis Jesu, Apologeticus doctrinæ moralis ejusdem Societatis. Lugduni, 1670. (Coloniæ Agr. 1672. Ed. Coll. Sion.)

DIALOGUE ON A PROBABLE OPINION.

Antimus and Pithanophilus.

Ant. A *probable* opinion is not opposed to a *false* opinion, since it may itself be false; but it is opposed to an *improbable* opinion. If, therefore, a probable opinion be rightly admitted in the doctrine of morals, why should not a false opinion be also admitted, which in reality is probable, but of which the fallacy is nevertheless unknown? (*Dial.* I.)

Whatsoever is truly probable in the doctrine of morals, must be submitted to the judgment of a learned man; and whosoever acts according to that which he thinks to be truly probable, is accounted to act discreetly. (*Ibid.*)

Ant. ... There are *two* kinds of probable propositions; the one consisting of those which are *certainly probable,* the other, of those which are *probably probable.*[7]

Ant. ... The authority of *one doctor,* of very considerable celebrity, is of far greater importance

[7] "... Duplex est propositionum probabilium genus; aliud certò probabilium, aliud probabiliter probabilium."—*Dial.* I. n. 23.

than that of many, as I have said, who possess more moderate learning and ability.... *(Ibid.)*

Ant. .... When any one acts prudently, he acts well: if, therefore, any one acts prudently, according to a particular opinion, he acts well, and lawfully uses that opinion; that is, reduces it to practice and experience. But he acts prudently upon a moral opinion, who is certain that it is probable; and this, in my opinion, no one will deny. For if it is certain that it is probable, it is also certain that it is safe; that is, *that the use of it is safe, and the practice lawful.*[8]

5. JOHN MARIN.

Theologiæ Speculativæ et Moralis, Tomus III. Venetiis, 1720.

In practice, *prudently* and *probably* are synonymous. He, therefore, who forms a *probable* judgment upon the probability of an opinion, forms a *prudent* judgment. But we may lawfully act with a prudent judgment. Therefore, if Suarez should say that any opinion was probable; although Vasquez should say that it was not probable, I would not venture to assert that the opinion was not truly probable, as to a lawful use. And he who receives advice, only derives

[8] "Si enim certum est esse probabilem, certum est eandem tutam esse, id est, *usum illius tutum, et licitam praxim.*"—*Dial.* I. *n.* 53.

from it an opinion which is *probably probable;* and if a *probably probable* opinion should induce a doubt, a *certainly probable* opinion would induce it also.[9]

6. DANIEL.

Receuil de divers Ouvrages. Paris, 1724. (Ed. Mus. Brit.)

To return to the Christians of the earliest ages. In reflecting upon the manner in which they then conducted themselves, it appears to me that men were never more governed by probable opinions, and that the maxim was never more followed which teaches, that the opinion of *one doctor* reputed for his goodness and wisdom, may direct the conscience. When a bishop, a priest, or a deacon, had gained the esteem of the people, *his sentiments and his opinions were oracles which they blindly followed,* in matters on which the Scripture and the Councils had not decided.... How can it be maintained, after this, *that there is no vestige of the doctrine of probability in the Scriptures,* in the holy Fathers, or in the practice of the first ages of the Church?[10]

[9] "Et qui accipit consilium, ex hoc solùm habet opinionem probabiliter probabilem; et si opinio probabiliter probabilis afferet dubitationem, etiam afferet certò probabilis."—*Tom.* III. *Tr.* 23. *Disp.* 9. *Sect.* 7. *n.* 105.

[10] "Pour revenir aux Chrétiens des premiers siécles; en

HENRY HENRIQUEZ.

Summæ Theologiæ Moralis, Tomus I. Venetiis, 1600. (Ed. Coll. Sion.)

A scrupulous man continues safe, if he prefers, against his scruples, that which he considers probable, although he may think that another opinion is more probable. And the confessor should conform himself, *against his own opinion,* to that of the penitent, by which he is excused from sin before God.[11]

réflechissant sur la manière dont on se conduisoit alors, *il me paroit qu'on ne s'est jamais plus gouverné par les opinions probables,* et que jamais on n'a plus pratiqué la maxime qui enseigne qu'on peut suivre en conscience l'opinion *d'un docteur* estimé homme de bien et sçavant. Qu'un Evêque, qu'un Prêtre, qu'un Diacre se fut acquis l'estime du peuple, *ses sentimens, ses opinions étoient des oracles que l'on suivoit aveuglément,* dans les matières que l'Ecriture et les Conciles n'avoient point décidées. . . . Comment soutenir après cela, *qu'il n'y a nul vestige de la probabilité dans l'Ecriture,* ni dans les Saints Pères, ni dans l'usage des premiers siécles de l'Eglise?"—*Entretien de Cleandre et d'Eudoxe sur les Lettres au Provincial, Tom.* I. *du Recueil. p.* 400.

11 " Vir scrupulosus manet tutus, si contra scrupulos eligat quod judicat probabile, licèt putet aliam esse probabiliorem opinionem. Et confessarius *contra propriam opinionem* conformare se debet opinioni pœnitentis, quâ ille à peccato coram Deo excusatur."—*Lib.* xiv. *de Irregul. c.* 3. *n.* 3.

FRANCIS TOLET.

Instructio Sacerdotum. Romæ, 1601. Lugduni, 1630. (Antverpiæ, 1603. Ed. Coll. Sion.)

When opinions are divided, it may be maintained by some that a contract is legal, and by others that it is illegal. If it should happen that a confessor is of the opinion of those who maintain that it is illegal, and the penitent believes it to be legal, then the penitent may oblige the confessor to absolve him according to his own (the penitent's) opinion; and the confessor ought to do so, provided that the two opinions are probable, otherwise he ought not; and this often happens in many contracts upon which contrary probable opinions exist; either of which the confessor may follow with a safe conscience, although he may himself approve but of one of them.—(*Lib.* 3. *cap.* 20. *n.* 7.)

JOHN OF SALAS.

Disputationum R. P. Joannis de Salas, è Societate Jesu, in primam secundæ D. Thomæ, Tomus I. Barcinone, 1607. (Ed. Bibl. Archiep. Cant. Lamb.)[12]

The true opinion is, that it is not only lawful to follow the *more probable,* but *less safe*

[12] The extracts from this author have been verified by collation with a copy of the same edition of the work, in the library at Lambeth Palace.

opinion; ... but also that the *less safe* may be followed when there is an *equality* of probability.—(*Tr.* 8. *Disp. unic. Sect.* 5. *n.* 51.)

I agree in the opinion of Henriquez, Vasquez, and Perez, who maintain that it is sufficient for an inexperienced and unlearned man to follow the opinion which *he thinks to be probable, because it is maintained by good men, who are versed in the art; although that opinion may be neither the more safe, nor the more common, nor the more probable.*[13]

(Sotus) thinks that it would be very troublesome to a penitent, if the priest, after having heard his confession, should send him back without absolution, to confess himself again to another priest, if he could absolve him with a safe conscience, *against his own (the priest's) opinion: especially when another priest might not, perhaps, be readily found, who would believe the opinion of the penitent to be probable.*[14]

It may be asked, whether a confessor may give advice to a penitent, *in opposition to his*

[13] "Homini imperito et illiterato satis esse, si sequatur opinionem quam ipse putat esse probabilem, quia docetur à probis et peritis in eâ arte; etiamsi illa nec sit magis tuta, nec magis communis, nec magis probabilis."—*Tom.* I. *Tr.* 8. *Disp. unic. Sect.* 7. *n.* 74.

[14] "Quando fortasse non inveniretur facilè alius sacerdos, qui opinionem pœnitentis probabilem esse censeret."—*Ibid. Sect.* 9. *n.* 83.

own opinion;—as, if he should think, in any case, that restitution ought to be made, whether he may advise that the opinion of others may be followed, who maintain that it need not be made?—*I answer, that he lawfully may* . . . because he may follow the opinion of another in his own practice; and, therefore, he may advise another person to follow it. Still it is better, in giving advice, always to follow the more probable opinion to which a man is ever accustomed to adhere: *especially when the advice is given in writing, lest contradiction be discovered.*[15] It is also sometimes expedient to send the consulting person to another doctor or confessor, who is *known* to hold an opinion favourable to the enquirer, provided it be probable.

GREGORY OF VALENTIA.

Commentariorum Theologicorum, Tomus III. Lutetiæ Parisiorum, 1609. (Lut. Par. 1660. Ed. Coll. Sion.)

Without respect of persons, may a judge, in order to favour his friend, decide according to any probable opinion, while the question of right remains undecided?

[15] " Præsertim cùm quis consilium præbet in scriptis, ne varius deprehendatur."—*Ibid. Sect.* 9. *n.* 84.

If the judge should think each opinion equally probable, for the sake of his friend he may *lawfully* pronounce sentence according to the opinion which is more favourable to the interest of that friend. He may, moreover, with the intent to serve his friend, *at one time judge according to one opinion, and at another time according to the contrary opinion, provided only that no scandal result from the decision.*[16]

THOMAS SANCHEZ.

Opus Morale in præcepta Decalogi. Venetiis, 1614. (Antverpiæ, 1624. Ed. Coll. Sion.)

Although a man should find a particular difficulty to arise against an opposite opinion, which he cannot himself resolve, and which may appear to him to be incapable of solution, he ought not, on that account, to consider the opposite opinion of others to be *so improbable that he cannot follow it.—(Lib.* I. *c.* 9. *n.* 6.)

If a learned man may sometimes be excused because he follows his own peculiar opinion in opposition to that which is more commonly received; *much more should a similar decision be made in favour of an unlearned man.—(Ibid. n.* 10.)

16 "Posset propter amicum, modò secundùm unam, modò secundùm alteram judicare, si tamen scandalum abesset."—*Tom.* III. *Disp.* 5. *Quæst.* 7. *Punct.* 4.

An unbeliever, who is persuaded that his sect is probable, although the opposite sect may be more probable, would certainly be obliged, *at the point of death,* to embrace the true faith which he thinks to be the more probable. . . . But except under such circumstances *he would not.* . . . Add to this, that the mysteries of faith are so sublime, *and the Christian morals so repugnant to the laws of flesh and blood, that no greater probability whatever may be accounted sufficient to enforce the obligation of believing.*[17]

GILES DE CONINCK.

Commentariorum ac Disputationum in universam Doctrinam D. Thomæ, Tomi Duo. Lugduni, 1619. (Antverpiæ, 1616. Ed. Coll. Sion.)

An opinion may be the more probable or the more safe. For that opinion is always the more safe in practice, in which, whether it be true or false, sin cannot be perceived, although the opposite opinion may be by far the more probable.—*(Disp.* 34, *de Mut. Conjug. Obligat. Dub.* 10, *n.* 83.)

When the opinions of the doctors are divided upon any point, we may follow either opinion, *even*

[17] "Adde, mysteria fidei tam sublimia esse, ac Christianos mores adeò carnis et sanguinis legibus repugnare, ut non quævis major probabilitas sufficiens reputetur ad inducendam credendi obligationem."—*Lib.* ii. *c.* 1. *n.* 6.

the less safe, and the less probable, provided it be truly probable.—(*Ibid. n.* 84.)

In a question of justice, when it is to be decided to whom any property belongs, in the doubt, *the condition of the possessor is always the better.*[18]

Some persons maintain that this principle only applies to a question of justice. But Father Sanchez and others think that it also extends to other virtues, *and their opinion is the better*... I doubt, for instance, whether I should have made a vow. I am, as yet, in possession of my liberty; God is, as it were, the creditor, demanding the debt, and I am the debtor. In the doubt, mine is the better condition, and I must be considered free; neither am I bound to deprive myself of my liberty, until it appear that I have rightly lost it through the obligation of my vow.[19]

A man is in doubt whether he may lawfully make a certain contract; and having read various authors for and against the permission, and fully

[18] "In materiâ justitiæ, quando agitur cujus res aliqua sit, in dubio semper meliorem esse conditionem possidentis."—*Disp.* 34. *Dub.* 10. *n.* 85.

[19] "Dubito an aliquid voverim: sum adhùc in possessione meæ libertatis, et Deus est quasi actor exigens debitum, ego reus: in dubio, mea melior est conditio, et absolvendus sum, nec teneor me meâ libertate de facto spoliare, antequam constet me eam de jure amisisse per voti obligationem."—*Ibid. n.* 86.

considered their arguments, he still continues doubtful, or even rather inclines to the negative opinion. But if, from the reasons by which it is supported, or upon the authority of the doctors, he should determine the affirmative to be truly probable, he may certainly persuade himself that the contract in question is lawful in practice; *because he may lawfully follow a probable opinion, although it should be the less safe.*—(*Ibid.* 87.)

VALERIUS REGINALD.

Praxis Fori Pœnitentialis. Lugduni, 1620. (Coloniæ Agr. 1622. Ed. Coll. Sion.)

In an action for and against which there are probable opinions, but the one opinion more probable than the other . . . it is not necessary to follow the safer part, provided the other be safe.—(*Tom.* I. *Lib.* xiii. *c.* 10. *Sect. n.* 96.)

We are not forbidden to adhere to that which we verily believe to be probable and safe, because the contrary may appear to be more probable and more safe.[20]

He who, for strong reasons, verily persuades himself that a thing is lawful, contrary to the

[20] "Illud quod bonâ fide putamus probabile tutumque esse, non prohibemur amplecti, eo quod contrarium ipsius videatur probabilius et tutius."—*Tom.* I. *Lib.* xiii. *c.* 10. *Sect.* 1. *n.* 96.

common opinion, may give his advice to an enquirer according to that common opinion, although he may consider the contrary opinion to be the more probable, and should think that the arguments which favour the common opinion may be completely refuted.—(*Ibid. n.* 97.)

A confessor may absolve a penitent, who, of two probable opinions, chooses to maintain that which the confessor himself thinks the less probable, and will not acquiesce in the opposite and safer decision.—(*Ibid.*)

GABRIEL VASQUEZ.

Commentariorum ac Disputationum in primam Secundæ Sancti Thomæ, Tom. I. Lugduni, 1620. (Antverpiæ, 1620. Ed. Coll. Sion.)

We must enquire whether a confessor not only may, but even must, absolve a penitent against his own (the confessor's) opinion, on account of the probable opinion of the penitent . . . we mean to speak of those cases in which the opinion of the penitent, although probable, is still the less safe.—(*Disp.* 62. *Qu.* 19. *c.* 7. *art.* 6.)

If the confessor be the parish priest, or ordinary confessor of the penitent, he ought to absolve the penitent whom he perceives to follow a probable opinion, whether it be in the refusal of restitution, or in doing any other thing which should seem, in the opinion of the con-

fessor, to be sinful, but which the penitent himself thinks lawful.—*(Ibid.)*

John Medina . . . adds this distinction. Although the opinion of the penitent should be prejudicial to another person, his ordinary confessor may and must, against his own opinion, grant absolution to the penitent who persists in his own probable opinion. He afterwards asserts, that a deputed confessor cannot, against his own opinion, absolve a penitent who persists in an opinion which is injurious to another.—*(Ibid.)*

I firmly believe the aforesaid distinction to be frivolous.—*(Ibid.)*

I highly approve the opinion of Angelus, Navarre, and Sotus, who absolutely declare, without distinction, that any confessor, whether ordinary or delegated, may absolve a penitent, contrary to his own opinion, whom he knows to follow a probable, but less safe opinion; whether it be to the injury of another, or not. . . . And Sotus still adds, that the ordinary confessor not only *may*, but *must*, absolve such a penitent: which I consider to be so true, that I think the confessor not only may not refuse absolution to his penitent when he has heard his confession, but that if the penitent choose, he *must* hear his confession, and grant him absolution. . . . Indeed, I think the deputed confessor guilty of sin, if, after having once heard the confession of a

penitent whom he perceives to be of a contrary opinion, he refuses him absolution, when, on every other account, he might properly absolve him. . . . *(Ibid.)*

Although a doctor, who is consulted by an unlearned man, may tell him that the more common opinion is opposed to that which he follows himself, and which he proposes to him to follow; still the unlearned man may follow, in practice, the opinion of the doctor whom he has consulted.—*(Ibid. c.* 8.)

STEPHEN FAGUNDEZ.

Tractatus in Quinque Ecclesiæ Præcepta. Lugduni, 1626. (Ed. Coll. Sion.)

It would be an insupportable burden to the consciences of men, and liable to many doubts, if we were compelled to follow and examine the more probable opinions; and therefore learned men and discreet confessors, *rejecting their own more probable opinion,* may guide the consciences of their penitents according to the opinion of the latter, which they consider probable.[21]

[21] "Intolerabile esset onus conscientiarum, ac multis scrupulis expositum, si opiniones probabiliores sequi et investigare teneremur; et ideo viri docti ac confessarii prudentes possunt, *relictâ propriâ opinione probabiliori,* consulere conscientiis pœnitentium juxta illorum opinionem, quam probabilem judicant."—*Præcept.* 2. *Lib.* iii. *c.* 4. *n.* 3.

The *secular judge,* not only in a *criminal,* but also in a *civil* cause, *rejecting his own more probable opinion,* may follow the opposite opinion, which he still thinks probable.—(*Ibid. n.* 5.)

PAUL LAYMANN.

Theologia Moralis. Lutetiæ Parisiorum, 1627. (Ed. Coll. Sion.)

Of two contradictory probable opinions, touching the legality or illegality of any human action, *every one may follow in practice, or in action, that which he should prefer;* although it may appear to the agent himself less probable in theory.[22]

Of two probable sides of such a question, it is also lawful to follow that which is the less safe; that is, the opinion which seems less remote from every kind of sin than the other which is opposed to it.—(*Tr.* 1. *c.* 5. § 2. *n.* 7. *Assert.* 2.)

A doctor may give advice to a person who consults him, not only according to his own opinion, *but even after the opposite probable opinion of others,* if the latter should be preferable or more favourable to the enquirer...

[22] "Ex duabus contradicentibus probabilibûs opinionibus, quæ versantur circa actionem humanam, an ea licita sit, necne; *quisque in praxi, sive operatione, sequi potest quam maluerit;* ętsi ipsi operanti speculativè minus probabilis videatur."—*Tr.* 1. *c.* 5. § 2. *n.* 7. *Assert.* 1.

although the same doctor should be certainly persuaded that the opinion were false in theory, so that he could not follow it himself in practice ... And hence it appears that *a learned man may give contrary advice to different persons, according to contrary probable opinions; whilst he still preserves discretion and prudence.*[23]

FERDINAND DE CASTRO PALAO.

De Virtutibus et Vitiis Contrariis. Pars Prima. Lugduni, 1631.

You may not only lawfully act, according to the probable opinion of others, rejecting your own, which is more probable; but, in a case of great necessity, you are bound to conform to the opinion of others, which, under other circumstances, would be less probable. For, by reason of that extreme necessity and danger, *the opinion, which would otherwise have little or no probability, is rendered very probable and very safe.*[24]

[23] "Atque hinc existit, quod vir doctus, diversis, secundùm oppositas probabiles sententias, opposita consilia dare possit; servatâ tamen discretione ac prudentiâ."—*Ibid. n.* 9.

[24] "Quia ratione illius gravis necessitatis et periculi, opinio, aliàs parum vel nihil probabilitatis habens, redditur maximè probabilis et secura."—*Pars* I. *Tr.* 1. *Disp.* 2. *Punct.* 2. *n.* 5.

You believe that a judge examines you lawfully, upon the crime of some great and honourable man of high importance to the state: still you are not fully assured of it, but you have some scruple and some doubt. *Then you may keep silence, and not answer him according to his meaning, deciding it to be probable in such a case that you may refrain from speaking....* For, in instances of this kind, a great necessity *renders an opinion probable, which otherwise would not have been probable....*[25]

Doctors or rectors are not compelled to inculcate the opinions which seem to them to be the more probable.... For those opinions are often the less generally received and approved, and might occasion scandal: and an irksome task would be imposed upon the masters, if they were compelled to read those things which should appear to them the more probable..... For, in consequence of such compulsion, they would have to examine thoroughly every argument on either side of a question; and frequently, the opinion which yesterday seemed to them to be the more probable, will to-day appear the less probable;

[25] "Poteris tunc tacere, neque ad sensum illius respondere, judicans in tali casu probabile esse, te posse tacere.... Quia in iis casibus gravis necessitas probabilem opinionem facit, quæ aliàs probabilis non esset."—*Tr.* 1. *Disp.* 2. *punct.* 2. *n.* 5.

and they would be obliged to change their opinion daily in their writings. For which reason *it is sufficient if they teach the things which appear to them to be probable.*[26]

There is no compulsion to follow the safer and more probable opinion . . . it is enough to follow one which is safe and probable: *for even in that which should seem the more probable and more safe, it is possible that error may occur.* . . . When the probability of right is grounded upon the probability of an action, then, I say, that from the probability of the action, the probability of right may be inferred. To illustrate this by an example. I think it probable that the cloak which I possess is my own; yet I think it more probable that it belongs to you: *I am not bound to give it up to you, but I may safely retain it.* . . .[27] It is probable to an unbeliever that he holds the true religion, although the contrary may be the more probable: there does not seem to be any obligation that he should renounce his

[26] "Nam ex vi hujus obligationis deberent satis investigare rationes pro utrâque parte; et sæpe opinio, quæ sibi probabilior heri apparuit, hodie minus probabilis apparebit; cogerenturque quotidie mutare in scriptis sententiam. Quapropter, sufficit, si quæ sibi probabilia videntur, doceant."—*Ibid. punct.* 3. *n.* 7.

[27] "Est mihi probabile, pallium quod possideo, esse meum; probabilius tamen judico esse tuum: non teneor tibi relinquere, sed possum securè possidere."—*Ibid. Tr.* 4. *Disp.* 1. *punct.* 12. *n.* 14.

error. But since, at the point of death, there remains no longer time to examine the question, he is not on that account obliged to relinquish a safe way to follow one which is more safe; but only to examine the question with greater care, as far as the time will allow.—(*Ibid. Tr.* 4. *Disp.* 1. *punct.* 12. *n.* 14.)

VINCENT FILLIUCIUS.

Moralium Quæstionum de Christianis Officiis et Casibus Conscientiæ, ad formam cursûs qui prælegi solet in Coll. Rom. Soc. Jes. Tomus II. Lugduni, 1633. (Ursellis, 1625. Ed. Coll. Sion.)

1. It is lawful to follow the more probable opinion, *rejecting the less probable, although it may be the more safe.* An instance of this may be adduced in the man who doubts his right to retain with honesty any thing which he holds in his possession: the *more probable* opinion is, that he is *not bound* to restore it; yet it is *more safe* if he does restore it....[28]

2. It is lawful to follow the *less probable* opinion, although it may be the *less safe*....

[28] "Dico primo, Licitum esse sequi opinionem probabiliorem, *relictâ minus probabili, etiamsi sit magis tuta.* Exemplum esse potest in eo, qui dubitat de proprietate rei quam habet apud se cum possessione bonæ fidei: opinio enim *probabilior* asserit *non teneri; tutius* tamen est si restituat...." *Tom.* II. *Tr.* 21. *c.* 4. *de Conscientiâ, n.* 126.

It is sufficient for unlearned men to act rightly, *that they follow the opinion of a learned man*. . . . Learned men *may follow the less probable and less safe opinion, rejecting the more probable and more safe*. The reason is, that a man acts prudently in believing in those who are experienced in the art, submitting himself to the judgment of the wise. *Neither is it necessary to be certain of acting rightly;* for then it would not be lawful to follow the more probable, but less safe opinion.[29]

NICHOLAS BALDEL.

Disputationum ex Morali Theologiâ, Libri Quinque. Lugduni, 1637.

He does not sin who follows a probable opinion, *rejecting the more probable*, whether the latter be the opinion of others, or of the agent himself, and whether the less probable opinion which he follows be the safer or the less safe.—(*Lib.* iv. *Disp.* 12. *n.* 1.)

(A confessor) may lawfully follow the probable opinion of his penitent, and reject his own.—(*Ibid. Disp.* 13. *n.* 5, 6.)

And this is true, although the probable opinion which the penitent follows should be injurious

[29] "Nec requiritur certitudo bene operandi, quia sic neque liceret sequi probabiliorem minus tutam."—*Ibid. n.* 128.

to another; as, in withholding restitution. For although Adrian asserts, that a confessor is bound to advise his penitent to abandon his opinion, when it is prejudicial to another, yet it seems not to be said with reason; since the confessor, in the act of confession, is not bound to consider *the advantage of a third person;* and the penitent will not sin in following the probable opinion, even in withholding restitution.[30]

NICHOLAS CAUSSIN.

Reponse au Libelle Intitulé, La Théologie Morale des Jésuites. Paris, 1644.

There are many points on which the doctors are divided in opinion; and if a confessor were permitted to believe only according to his own peculiar views and notions, and only to absolve according to his own doctrine, it would often happen that a penitent might be rejected by all the priests of a diocese, and be compelled to recount his sins as often as he might confess

[30] "Quamvis Adr. asserat, quod confessarius tenetur monere pœnitentem ut deponat suam opinionem, quandò est in damnum alterius; id tamen non videtur dictum rationabiliter: cùm confessarius non teneatur consulere, in actu confessionis, bono tertii; et pœnitens non peccet, sequendo opinionem probabilem, etiam de non restituendo."—*Ibid. Disp.* 13, *n.* 5, 6.

himself to different priests, until he should chance to meet with one *who preserves a reasonable moderation in his advice.*[31]

JOHN MARTINON.

Disputationes Theologicæ. Burdigalæ, 1646.

If a penitent should err only in the opinion of his confessor, and err perhaps unquestionably, but still pursue an opinion which is truly probable; *his confessor is not obliged to reprove him:* neither can he deprive him of the right which he possesses of following a probable opinion: *and he should be judged according to it by the confessor, if he choose to persevere in it. . . .*[32] After he has once heard him, he is obliged by his duty to absolve him, if properly disposed for it, provided there be no reasonable cause for delaying absolution, the resolution of adhering to a *truly probable opinion, although the contrary opinion may be more probable, or*

[31] " Il faudra souvent qu'un pénitent aille essuyer le refus de tous les prêtres d'un Diocèse; qu'il répete autant de fois ses péchés, qu'il se confessera à divers prêtres, jusqu'à ce qu'il en ait rencontré un *qui garde une mesure raisonnable en ses avis.*"—*Réponse à la Theol. Mor. Prop.* 23.

[32] " Non tenetur confessarius illum corrigere: imò non potest adimere illi jus quod habet sequendi opinionem probabilem: *et secundùm illam debet a confessario judicari, si velit in eâ persistere. . . .*"—*Disp. Theol. Tom.* V. *de Pœnitentiâ, Disp.* 53. *Sect.* 15. *n.* 190.

more safe, or more remote from sin, not being in itself a sufficiently valid reason for deferring it.[33]

ANTHONY ESCOBAR.

Universæ Theologiæ Moralis Receptiores absque lite sententiæ, necnon Problematicæ Disquisitiones. Tom. I. Lugduni, 1652. (Tom. I. Lugduni, 1652. Tom. II. Lugduni, 1650. Ed. Bibl. Acad. Cant.)[34]

We may follow a probable opinion without sin, rejecting that which is more probable and more safe.—(*Tom.* I. *Lib.* ii. *Sect.* 1. *c.* 2. *n.* 14.)

I advise that permission should not be given to use a probable opinion, when any great danger might result from it, as the injury of our neighbour, or the dishonour of God, if it could be avoided by following a more probable opinion.—(*Ibid. n.* 15.)

Any one who is questioned may answer according to the probable opinion of others, suppressing his own more probable or more safe opinion.[35]

[33] "Qualis non est voluntas adhærendi opinioni verè probabili, licet contraria sit probabilior, aut tutior, et remotior à peccato.—*Disp. Theol. Tom.* V. *de Pœnitentiâ, Disp.* 53. *Sect.* 15. *n.* 190.

[34] The edition in the University Library at Cambridge comprises only the *eighteen books* of the first *two* volumes of the *Theologia Moralis* of Escobar. The references to the succeeding volumes are given as they are found in the *Extraits des Assertions.*

[35] "Potest quis interrogatus, juxta probabilem aliorum opinionem respondere, prætermissâ propriâ, probabiliori vel tutiori."—*Tom.* I. *Lib.* ii. *Sect.* 1. *de Consc. c.* 2. *n.* 18.

Among many probable opinions, can there be one more safe than another; that is to say, can there be a greater danger of committing sin, in adhering to one opinion rather than to another?

I answer in the negative: for since every probable opinion renders the conscience safe in acting, the agent will not be less safe in following one opinion rather than another.—*(Ibid. n.* 22.)

Indeed, whilst I perceive so many different opinions maintained upon points connected with morality, I think that the Divine Providence is apparent; *for in diversity of opinions the yoke of Christ is pleasantly borne.*[36]

It is either lawful or unlawful to form the design of going to several different doctors, until one is found to return an answer in accordance with our wishes.

If I have an honest intention of finding a probable opinion which favours me, while I am firmly resolved not to act in opposition to a probable conscience, *I may lawfully do so.*—*(Ibid. Probl.* 7. *n.* 58.)

Subjects are either excused, or are not excused, from paying tribute, in consequence of an opposite probable opinion.

[36] "Profectò dum video tot diversas sententias in rebus moralibus circumferri, divinam reor Providentiam fulgurare, quia ex opinionum varietate jugum Christi suaviter sustinetur."—*Ibid. n.* 23.

Certainly they *are excused*; for as the prince rightly levies tribute, in the opinion that it is probably just; so may the subject also rightly refuse the tribute, in the opinion that it is probably unjust. Thus Sanchez, Lessius, &c. I approve this opinion....[36]

SIMON DE LESSAU.

Propositions Dictées dans le Collège des Jésuites d'Amiens.
1655, 1656.

II. Although one opinion may be more probable and more safe than another, and may seem to you to be more probable and more safe; although you may not abandon your opinion in *theory*, yet it is lawful for you to abandon it in *practice*, by following the less probable opinion. That part is said to be the safer, in which there is either no possibility of sinning, or in which a less evil is chosen in order to avoid the greater.[37]

[36] "Excusantur certè, quia sicut princeps justè tributum imponit, juxta sententiam probabiliter affirmantem illud esse justum; sic etiam subditus justè denegare poterit tributum, juxta sententiam probabiliter affirmantem illud injustum esse. Ita Sanchez, &c. Hanc mentem approbo."—*Sect. 2. de Act. Hum. Probl.* 18. *n.* 91 & 92.

[37] "Quamvis una sit probabilior, etiam et tutior, tibique etiam probabilior et tutior videatur; quamvis non deseras tuum judicium speculativum, licet tibi in praxi illam deserere,

III. Doctors may lawfully give advice in opposition to their own opinion, by following the opinion of another.—*(De Præcept. Decal. c.* 1. *art.* 4.)

IV. A confessor may absolve penitents, according to the probable opinion of the penitent, in opposition to his own; and is even bound to do so.[38]

POIGNANT.

Extrait des Ecrits du Pere Poignant, Professeur des Cas de Conscience dans le Collège des Jésuites d'Amiens. 1656, 1657.

XII. When the opinions upon a point of law are on either side probable, a judge may deprive which party he pleases of the suit.—*(Resolvuntur quædam diff. ex Judice.)*

XIII. A judge may follow the less probable opinion, rejecting that which is more probable.—*(Ibid.)*

sequendo minus probabilem. Illa pars dicitur tutior, in quâ aut nullum peccatum esse potest, aut propter vitandum majus malum, minus eligitur."—*De Præcept. Decal. c.* 1. *art.* 4.

[38] "Confessarius potest pœnitentes absolvere secundùm probabilem opinionem pœnitentis, contra suam propriam: imò et tenetur."—*Ibid.*

THOMAS TAMBURIN.

Explicatio Decalogi. Lugduni, 1659. (Lugduni, 1665. Ed. Coll. Sion.)

Whether it is lawful at one time to follow one probable opinion, and a different probable opinion at another, upon the same subject?

It is probable, for instance, that a tax has been unjustly imposed: it is also probable that the same tax has been justly levied. May I, because I am the king's collector of taxes, demand to-day the payment of the tax ... and to-morrow, or even on the same day, may I, because I am a merchant, secretly defraud it?[30]

Again, it is probable that pecuniary compensation may be made for defamation; it is also probable that it cannot be made. May I, the defamed, exact to-day pecuniary compensation from my defamer; and to-morrow, or even on the same day, may I, the defamer of another, refuse to compensate with money for the reputation of which I have deprived him? ... *I affirm*

[30] "Probabile est, verbi gratiâ, hoc vectigal injustè esse impositum; probabile item, esse impositum justè. Possumne ego hodiè, quia sum exactor regius vectigalium, exigere ejusmodi vectigal ... et cras, imò etiam hodiè, quia sum mercator, illud occultè defraudare?"—*In Decal. Lib.* i. *c.* 3. § 5. *n.* 1.

that it is lawful to do, at pleasure, sometimes the one, and sometimes the other.[40]

Those ignorant confessors are to be blamed who always think that they do well in obliging their penitents to make restitution, because it is at all times more safe.[41]

(A doctor) may instruct in probable opinions, *even suppressing those which are more probable, provided he does not foresee that any scandal will arise from it:*[42] because in so doing he acts prudently, if he shews to his hearers a probable way of acting rightly.

A confessor may, and even must, follow the probable opinion of his penitent, against his own opinion, whether it be probable or more probable. . . . A parish priest ought to absolve his penitent as often as he may return to him, and conform himself to the probable opinion

[40] "Probabile rursus est, ablationem famæ pecuniâ compensari; probabile non compensari: possumne ego hodiè infamatus, velle ab infamante compensationem in pecuniâ; et cras, imò hodiè, ego ipse alium infamans, nolle famam proximi à me ablatam compensare pecuniâ? . . . *Assero posse licitè fieri ejusmodi variationem, prout libet . . .*"—*Ibid. n.* 2. *and n.* 5.

[41] "Unde indoctos confessarios, qui semper putant se bene facere obligando pœnitentes ad restitutionem, quia id semper est tutius, reprehende."—*Lib.* i. *c.* 3. § 4. *n.* 15.

[42] "Docere potest (doctor) probabiles opiniones, etiam prætermissis probabilioribus, modò non prævideat aliquod scandalum exoriturum."—*Ibid. n.* 16.

of the penitent.—(*Methodus Expeditæ Confessionis*,[43] *Lib.* iii. *c.* 9. § 1.)

LOUIS DE SCILDERE.

De Principiis Conscientiæ Formandæ, Tractatus Sex. Antverpiæ, 1664.

A subject who thinks that the command of his superior exceeds the limits of his authority, ought not to obey him.—(*Tr.* 2. *c.* 4. *n.* 55. *Assert.* 3.)

If, then, a subject *thinks probably that a tax has been unjustly imposed, he is not bound to pay it.* ... A defendant who thinks probably that a judge does not examine him lawfully, is not bound to reply, although the judge may be of the contrary opinion.... (*Ibid.*)

AMAD. GUIMENIUS.

(VERO NOMINE MOYA.)

Opusculum. Lugduni, 1664. (... 1661. Ed. Coll. Sion.)

Propos. 1.

Although an opinion may be false, any one may follow it in practice with a safe conscience,

[43] Antverpiæ, 1656. Ed. Coll. Sion.

on account of the authority of the person teaching it.[44]—*(Tract. de Opin. Prob. Prop.* 1. *&c.)*

They are supporters of this opinion who maintain that a confessor is bound to absolve a penitent, as often as the opinion of other persons, of acknowledged authority, should be in favour of such absolution, although the confessor himself should believe it false.—*(Ibid. Prop.* 1. *n.* 2.)

It is to be inferred, from all that has been said, that a *probable certainty* is sufficient in morals to prevent exposure to danger.[45]

Propos. 2.

The king's counsellors are not obliged to choose the more probable opinion in the imposition of taxes; it is sufficient that they choose one which is probable. *(Sanchez.)* And subjects may refuse the payment of just taxes. *(Sanchez.)*[46]

[44] "Quamvis opinio sit falsa, potest quilibet, tutâ conscientiâ, illam practicè sequi, *propter auctoritatem docentis.*"—*Tr. de Opin. Prob. Prop.* 1.

[45] "Concluendum est ex prædictis omnibus, quod probabilis certitudo sufficit in moralibus, ut non exponat se quis periculo."—*Ibid.* 1. *n.* 8.

[46] "Regis consiliarii, in imponendis tributis, non tenentur eligere probabiliorem opinionem; sufficit probabilem eligant. Sanchez, Jesuita. Et subditi possunt justa tributa non solvere. Idem Sanchez."—*Prop.* 2.

But do not fail to observe the invaluable conclusion of the very learned Father Sa, at the word *Gabella*, n. 6, where he thus writes: *Learned men assert, that to defraud the excise, and to withhold restitution, is not a mortal sin.* .... I should not dare to make this affirmation absolutely; but neither would I oblige those who had been thus fraudulent to make restitution. For in such a doubt, *the condition of the possessor is the better, on account of the opinion of celebrated doctors.* For there are some who maintain, *that scarcely any duty is just* ... and others, *that they are almost all doubtful.*[47]

HONORATUS FABRI.

Honorati Fabri S. J. Apologeticus Doctrinæ moralis ejusdem Societatis. Lugduni, 1670. (Coloniæ Agr. 1672. Ed. Coll. Sion.)

DIALOGUE ON A PROBABLE OPINION.

Antimus and Pithanophilus.

Pithanophilus.—That opinion is safe, of which the use, or the choice, as you say, excludes all guilt.—(*Dial.* I.)

[47] "Sed ne omittas videre summam auream eruditissimi P. Sa, verbo *Gabella*, n. 6. ubi sic scribit; *Gabellam defraudare et non restituere, non esse mortale, docti viri asserunt....* Ego id in totum non ausim affirmare. Sed neque eos tamen qui fraudarunt, ad restitutionem obligarem. In tanto enim dubio, ob gravium doctorum opinionem, melior est conditio possidentis. Dicunt enim quidam, vix ullam Gabellam esse justam ..., alii, omnes ferè dubias esse."—*Ibid. Prop.* 2. *n.* 4.

Antimus.—It should seem so at first sight: yet an opinion may be unsafe, although it exclude sin... For instance: a person thinks that he may wilfully, and of his own accord, omit a deadly sin in his confession, and he omits it through a truly invincible error. He does not in reality sin ... That erroneous opinion, therefore, as you perceive, excludes sin, although it cannot be called safe ... *(Ibid. n.* 75.)

Pithanophilus.—Hence I think I may rightly conclude, that two opposite opinions, which are truly and certainly probable, are both equally safe.—*(Ibid. n.* 78.)

Antimus.—Not any thing can be more plainly proved ... *(Ibid. n.* 79.)

Antimus.—That opinion is the more probable which authorizes the less probable to be followed ...[48]

Antimus.—To bind men to the more probable opinion, of which they are often ignorant, would be an insupportable burden, especially in such a vast variety of opinions.—*(Ibid. n.* 163.)

Antimus.—A judge would often be compelled to change his opinion in the same cause, if the opposite opinion should appear to him the more probable. The same may be said of the lawyer and the confessor.—*(Ibid. n.* 167.)

[48] "Illa opinio probabilior est, per quam sequi licet minùs probabilem."—*Ibid. n.* 153.

Pithanophilus.—But what if a judge shou himself think less probable that which may se to others to be more probable: might he juc according to the more probable opinion of othe *(Ibid. n.* 224.)

Antimus.—Some authors have said so. A indeed, if the judge should think that they v hold the probable opinion which is opposed his own, are more learned than himself, t they are wise and good, and their reasons p bable, I can hardly believe that he would imprudently if he decided the cause accord to their opinion.—*(Ibid. n.* 225.)

Antimus.—I come now to the confessor.. the use of probable opinions he may *lawf* abide by the more or less probable, provided that they be both truly probable.—*(Ibid. n.* 2

Pithanophilus.—I should wish to know whe the confessor may adhere to the opinion of penitent, which he believes himself to be probable, although he may know that the s opinion is commonly held by the doctors to probable, and that therefore it is certainly bable?—*(Ibid. n.* 231.)

Antimus.—I have no doubt but that the fessor ought, in that case, to adhere to the nion of the penitent, who certainly ought no be deprived of the right which belongs to of choosing an opinion which is certainly bable.—*(Ibid. n.* 232.)

Pithanophilus.—But he acts against his conscience who follows a less probable opinion.—(*Ibid.* *n.* 241.)

Antimus.—Indeed, he acts according to conscience, that is, according to a certain judgment, by which he certainly decides that he does not sin, but that he acts wisely when he follows a less probable opinion, provided it be evident that it is surely probable.—(*Ibid.* *n.* 242.)

Pithanophilus.—But it is a sinful cause, such as concupiscence, which induces to the choice of the less probable opinion.—(*Ibid.* *n.* 243.)

Antimus.—He does not act sinfully who acts prudently, and consults *his conscience* in the use of human things.—(*Ibid.* *n.* 244.)

Pithanophilus.—But he who chooses the less probable opinion, exposes himself to the danger of sinning.—(*Ibid.* *n.* 245.)

Antimus.—This has already been denied a hundred times . . . (*Ibid.* *n.* 246.)

GEORGE DE RHODES.

Georgii de Rhodes, è Societate Jesu, Disputationum Theologiæ Scholasticæ, Tomus Prior. Lugduni, 1671.

The director of consciences will answer, that for some reason it is probable that you are bound to make restitution, and *for other reasons it is probable that you are not; but you may follow*

either opinion. And this he will always say to each of his penitents: whence he will neither contradict himself, nor will the doctrine of a probable opinion be mutable and inconstant. For he will never say that you are bound to make restitution, if he should have a probable opinion which is opposed to the obligation to restore. *But there will never be any danger of corruption, when a man shall follow that which shall appear to him the more convenient, provided that a probable opinion teach him that it is not unlawful.*[49]

Every one is at liberty to abandon the common opinion. For if he be learned, he may have some weighty reason on account of which he may prefer his own opinion to the common opinion ... But if he be not learned, he may so prudently confide in the learning and morals of some approved man, that he may adhere to his

[49] "Respondebit enim, ut dixi, (director conscientiarum:) propter aliquas rationes est, probabile te teneri ad restitutionem; et propter alias rationes est probabile te non teneri; potes autem sequi utramque sententiam. Et hoc dicet singulis et semper: unde nec sibi contradicet; nec erit inconstans et lubrica doctrina de sententiâ probabili. Nunquam enim dicet, teneris ad restitutionem, si habeat sententiam probabilem, quæ negat obligationem restituendi. Nunquam autem periculum erit corruptionis, quando aliquis sequetur id quod videbitur commodius, modò probabilis opinio doceat id non esse illicitum."—*De Actibus Humanis, Disp. 2. Quæst. 2. Sect. 3.* § 3.

opinion, in opposition to the common opinion.—(*Ibid.*)

A doctor may advise an enquirer *contrary to his own opinion*, according to another which he considers probable. For if he may follow it himself, why may he not also advise others to follow it, as Vasquez, Sanchez, &c. maintain? *He might even reply, sometimes according to one opinion, sometimes by following another.* But lest he should seem to be changeable and inconsistent, he ought to explain to the enquirer the probability of either opinion.[50]

Hence also the question is resolved, whether any one may consult different doctors, until he find one favourable to his opinion, from whom he may hear that which he most desires. *For this, it is evident, is not unlawful in itself;* but it may be rendered very criminal by a corrupt intention.[51]

But may the doctor send back his enquirer to another doctor, whose opinion he may con-

[50] " Imò posset etiam respondere aliquandò juxta unam sententiam, aliquandò aliam sequendo respondere. Sed ne tamen videatur varius, et parùm sibi constans, debet sententiæ utriusque probabilitatem explicare interroganti."—*Ibid.*

[51] " Hinc etiam solvitur, utrum possit aliquis varios consulere doctores, donec favorabilem aliquem inveniat, à quo audiat id quod maximè cupit. Hoc enim per se loquendo non est illicitum, ut patet; sed pravâ sanè intentione vitiari potest."—*Ibid.*

sider to be improbable? I answer that he cannot, if he should think the opinion of that doctor evidently false; for then he is in ignorance: but *he may* if he does not consider his opinion to be entirely false; for then he may either reply according to that opinion, or refer his enquirer to the doctor. Thus Vasquez, Salas, &c.—*(Ibid.)*

A confessor ... is bound, under pain of mortal sin, to absolve a penitent who follows a probable opinion, which the confessor himself considers false.[52]

GEORGE GOBAT.

Operum Moralium, Tomus II. Duaci, 1700.

It is speculatively probable, that it is not a deadly sin to refrain from repressing carnal passions which have arisen against the will; or to desist from averting the eyes from looking upon the face of a woman, although the gaze should occasion sinful thoughts.[53]

[52] "Tenetur sub peccato mortali, absolvere pœnitentem qui opinionem sequitur probabilem, quam confessarius ipse putat esse falsam."—*Ibid.*

[53] "Est speculativè probabile, quod non sit crimen lethale non reprimere motus carnales præter intentionem ortos; item non avertere oculos ab aspectu vultûs muliebris, esto ille aspectus causet turpes cogitationes." — *Tom.* II. *Tract.* 1 *Præf. pro Clypeo Judicum, Sect.* 1. *n.* 15.

"*Thy commandment is exceeding broad.*" Psalm cxix. 96. "*My yoke is easy, and my burden is light.*" Mat. xi. 30. "*His commandments are not grievous.*" 1 John v. 3. But neither can the yoke of Christ be called easy, nor the commands of God light and broad, if they are indeed binding in that rigid sense in which they are explained by one or more of the Fathers, commentators, or theologians; since there are not wanting those who truly and prudently affirm, that they may be explained more mildly. — (*Ibid. Sect.* 10. *n.* 152.)

FRANCIS PERRIN.

Manuale Theologicum, Prima et Secunda Pars. Tolosæ, 1710.

It is certain that it is not unlawful to act upon a very probable or the most probable opinion; that is, upon that which has the greatest appearance of truth. Alexander VIII. condemned this proposition in the year 1690: *It is not lawful to follow a probable opinion, or the most probable among those which are probable.* The reason is, because no one is bound always to follow that which is the more safe; for it would be too severe to suppose such an obligation to exist, from which numberless perplexities would arise. Who can believe that God would restrain men with such

severe laws? It is therefore sufficient if we act according to the more probable opinion.—(*De Prudentiâ, Pars* II. *c.* 2.)

CHARLES ANTHONY CASNEDI.

Crisis Theologica. Ulyssipone, 1711.

There are, indeed, many opinions which are prudently probable, *although they may be contrary to Scripture, and to other infallible rules of the Church;*[54] provided, that after a diligent investigation of the truth, the Scripture and the aforesaid rules are invincibly unknown, and the said opinions are supported by sufficient reason and authority.

We are never more free from the violation of the law, than when we persuade ourselves that we are *not bound* by the law. For he who says that he is bound by the law, rather exposes himself to the danger of committing sin. Perhaps he who has thus persuaded himself, will fall into sin; *but he who says that the law is not binding, cannot sin ... He, therefore, who follows the less rigid and less probable opinion, cannot sin.*[55]

[54] " De facto dantur plures opiniones prudentèr probabiles, licèt sint contrà Scripturam, aliasque infallibiles Ecclesiæ regulas ..." *Tom.* I. *Disp.* 4. *Sect.* 1. *paragr.* 3. *n.* 53.

[55] " Nunquàm sumus magis liberi à violatione legis, quàm

FRANCIS XAVIER FEGELI.

Quæstiones Practicæ de Munere Confessarii. Augustæ et Herbipoli, 1750.

Certainly it will not be lawful for a son to use secret compensation, if the stipend which he asks be denied him; because he has not a certain right to it. Nevertheless, after he has made secret compensation to himself, the confessor may thenceforward act with him more mildly, on account of the probability of the contrary opinion, and need not oblige him to make restitution immediately, if he has not taken beyond the estimate of his labour.—(*Pars* III. *c.* 6. *Quæst.* 11. *n.* 70.)

MATTHEW STOZ.

Tribunal Pœnitentiæ. Bambergæ, 1756.

IV. It is lawful to follow the less probable opinion of another, in opposition to our own more probable opinion, which we still retain.[56]

quandò nobis persuademus, nos non teneri lege. Potiùs enim ille qui dicit *legem obligare,* se exponit periculo peccandi. Fortassis enim peccabit, qui hoc sibi persuasit; qui autem dicit *legem non obligare, peccare non potest . . . Ergò sequens minùs strictam, minùs probabilem, peccare non potest.*"—*Tom.* II. *Disp.* 10. *Sect.* 2. *paragr.* 2. *n.* 47.

[56] "IV. Licitum est sequi sententiam alienam et minùs

It is lawful to *change* a probable opinion which any one has once embraced, in reference to the same object, and to act according to the opposite opinion.—(*Lib.*i. *Pars* V. *Quæst.* 2. *Art.* 3. *n.* 113.)

A confessor, or other learned man, may answer those who consult him against his own opinion, according to the probable opinion of others; provided only that it be not specially forbidden.—(*Ibid. n.* 115.)

Any confessor, whether ordinary or delegated, may follow, or at least permit his penitent to follow, a probable opinion; although he may himself maintain the contrary opinion, or may even think that the opinion of his penitent is false; provided, however, that he knows it to be defended as probable by other persons of ability.—(*Ibid. n.* 116.)

Even in the administration of the sacraments, it is lawful to follow the less probable things, rejecting the more probable[57] . . . Because the same ministers still act prudently; and as long as they are not certain of the truth of the opposite opinion, they do not expose themselves to a greater culpable danger of rendering the sacrament of

probabilem, contra propriam probabiliorem, etiam retentam."—*Lib.* I. *P.* 5. *Quæst.* 2. *Art.* 3. *n.* 112.

[57] " Etiam in administratione sacramentorum licitum est sequi minùs probabilia, relictis probabilioribus . . ." *Ibid. n.* 118.

none effect, than if they follow the more probable.

Even at the point of death, it is lawful to follow a probable opinion, rejecting the more probable.[58]

Sect. II.

PHILOSOPHICAL SIN, INVINCIBLE IGNORANCE, &c.

The doctrine of *Philosophical Sin* is that which teaches, that an action the most criminal in itself, offends against reason, but does not displease God, nor deserve eternal damnation, if the agent who commits it knows not God, or does not actually think of him, or does not reflect that he offends him.

JOHN OF SALAS.

In primam secundæ D. Thomæ. Tom. I. Barcinone, 1607. (Ed. Bibl. Archiep. Cant. Lamb.)

Invincible ignorance, is the ignorance of the man who does all he can and all he ought in order to surmount it. But it is *vincible* when he omits

[58] "Licitum est, etiam in articulo mortis, opinionem probabilem sequi, relictâ probabiliori."—*Ibid. n.* 120.

voluntarily, and therefore with advertence, any of those things which he is able and bound to do. . . . In like manner, if, after all the care which he has been able and obliged to exert, he has not succeeded in extricating himself from his ignorance, but still continues in it, either negatively or even positively, for some reason which he may think probable; his ignorance is morally invincible, and, in the latter case, it is called *probable.* But *improbable* ignorance is that which is only supported by slight reasons: and it is also called gross and supine, as is the negative ignorance of the man who scarcely makes any attempt to discover the truth.—(*Quæst.* 6. *Art.* 8. *Tr.* 3. *Disp.* 4. *Sect.* 1. *Div.* 5. *n.* 8.)

THOMAS SANCHEZ.

Opus Morale in Præcepta Decalogi. Venetiis, 1614. (Antverpiæ, 1624. Ed. Coll. Sion.)

I am of opinion that there is no deadly sin in the consent of the will, unless some thought or express consideration have preceded it... Therefore, for a man to sin mortally, he ought to consider either that the action itself is evil, or that there is danger of sin, or he should have some doubt upon it, or at least a scruple. But if none of these have preceded it, *his ignorance,*

inadvertence, or forgetfulness, are accounted perfectly natural and invincible.[59]

VALERIUS REGINALD.

Praxis fori pœnitentialis. Lugduni, 1620. (Coloniæ, 1622. Ed. Coll. Sion.)

If a man whose mind is occupied with some practical doubt, dwells upon it with delight, but does not reflect that it is not lawful to delight in it, while his will is entirely abhorrent from it, and he is resolved, as far as possible, to refuse the delight if the sinfulness of it should ever occur to him; *he is evidently excused from sin, although he should think upon it with delight for a whole day.*[60] The reason is, that as long as the understanding does not reflect upon the wickedness of that which is offered to the will ... *the consent of the will is not a sin,* because the sinfulness of it was not known; unless the inadvertence should have arisen from gross negligence, or in a depraved inclination to sin.

59 "Quod si nihil horum præcesserit, ignorantia, inadvertentia, seu oblivio, censentur omninò naturalia et invincibilia."—*In Præcept. Decal. Lib.* I. *cap.* 16. *n.* 21.

60 "Excusatur planè à peccato, quantumcunque per diem integrum cogitaret cum delectatione."—*Lib.* XI. *cap.* 5. *Sect.* 8. *n.* 46.

PAUL LAYMANN.

Theologia Moralis. Lutetiæ Parisiorum, 1627. (Ed. Coll. Sion.)

Suarez, Sanchez, and Vasquez are right, who maintain, that for an action to be imputed unto man for sin, which is sinful and forbidden by some law, ***it is necessary that the agent reflect, or should have reflected, upon the sinfulness of the action, or on the danger of the sin.***[61]

I have said above, that a man never sins unless he actually reflects upon the moral wickedness of the action or omission ... As, if the mind in a violent transport of anger or grief, is so absorbed in the thought of what may be convenient or useful, that it either reflects not at all, or very slightly, upon the sinfulness and discredit of the action: ***in which case it will either be no sin, or only an imperfect and venial sin;*** which I think sometimes happens ***with those who are so completely absorbed in the excess of their sorrow, that they commit suicide.***[62]

[61] "Ut opus malum, et aliquâ lege prohibitum, homini ad culpam imputetur, necesse esse ut operans actu advertat, vel adverterit ad ejus malitiam, vel periculum malitiæ."—*Lib.* I. *Tract.* 2. *cap.* 4. *n.* 6.

[62] "Quo casu vel nullum, vel duntaxat imperfectum ac veniale peccatum erit; quod arbitror interdum evenire iis, *qui*

VINCENT FILLIUCIUS.

Moralium Quæstionum de Christianis Officiis et Casibus Conscientiæ, Tomus II. Lugduni, 1633. (Ursellis, 1625. Ed. Coll. Sion.)

It is a sin to act against conscience, although it should, in reality, be wrong. This is the commonly received opinion after Vasquez, Azor, &c.... *An action which is contrary to the natural and divine law, will not be imputed unto us for sin, except in as far as we know it to be sinful.*[63]

Probable ignorance, which originates in a *wilful* fault or *voluntary* cause, *excuses from sin*, provided its effects, which arise from ignorance, were not foreseen. We may instance the case of him who, of his own will, has become drunk or frantic, and, in his drunkenness, *kills a man, or commits fornication.*[64]

nimiâ tristitiâ absorpti, sibi ipsis necem inferunt." — *Ibid. Tract.* 3. *cap.* 5. *n.* 13.

[63] "Non imputabitur culpæ operatio, quæ est contra legem naturalem aut divinam, nisi quatenùs cognoscitur à nobis ità esse."—*Tract.* 21. *cap.* 4. *de Consc. n.* 116.

[64] "Ignorantia probabilis, originem habens ex culpâ vel causâ voluntariâ, modò effectus qui fiunt ex ignorantiâ non sint prævisi, *excusat à peccato. Exemplum est in eo, qui suâ voluntate factus sit ebrius vel furiosus, ex quo in ebrietate, hominem occidit, vel fornicatur."*—*Ibid. cap.* 10. *n.* 369.

JOHN DE LUGO.

Disputationes Scholasticæ de Incarnatione Dominicâ. Lugduni, 1633. (Lugduni, 1646. Ed. Bibl. Acad. Cant.)

In the words of God to Adam—"*In the day that thou eatest thereof, thou shalt surely die*"—"*if thou shalt eat it knowingly*" must be understood; for if he had eaten it *without reflecting upon the offence to God, he had not sinned*... As Christ said to Peter, "*If I wash thee not, thou hast no part with me;*" so Paul said to the Corinthians, "*If ye are adulterers, ye shall not inherit the kingdom of God.*" But as Peter would not have incurred that punishment if he had not adverted to the command of Christ, so neither would the Corinthians, if they had not adverted to the divine offence; without which, *although it would have been a philosophical adultery* (if I may so express myself), *yet it would not have amounted to a theological adultery,* of which Paul was speaking, since he spoke of it *in terms of a mortal sin.*[65]

[65] "Nam, si comedisset sine advertentiâ ad Dei offensam, non peccasset... Sicut Christus dixit Petro, *Si non lavero te, non habebis partem mecum:* ita Paulus dixit Corinthiis, *Si fueritis adulteri, non habebitis regnum Dei.* Cæterùm sicut Petrus non incurreret illam pœnam, si non adverteret ad Christi præceptum, sic nec Corinthii, si non adverterent ad

JOHN DE DICASTILLE.

De Justitiâ et Jure. Antverpiæ, 1641.

Theft may be venial through want of deliberation. For although, as Lessius says, it may seem difficult that theft should become venial, by reason of imperfect deliberation, yet it may sometimes happen. For some persons are so addicted to it through habit, and, as it were, determined to thieve, that they bear away the thing stolen before they fully reflect upon what they are doing. The same thing may happen through the violence of temptation, especially when it is committed with so much precipitancy, that there remains not time for deliberation.—(*Lib.* ii. *Tract.* 2. *Disp.* 9. *Dub.* 2. *n.* 48.)

ANTHONY ESCOBAR.

Liber Theologiæ Moralis viginti quatuor Societatis Jesu Doctoribus reseratus. Lugduni, 1656. (Lugduni, 1659. Ed. Mus. Brit.)

A confessor perceives that his penitent is in invincible ignorance, or at least in innocent ignorance; and he does not hope that any benefit

divinam offensam, sine quâ, *licet fieret adulterium philosophicum* (ut ita dicam) *non tamen theologicum,* de quo Paulus loquebatur, cùm loqueretur de illo *in ratione peccati mortalis.*"—*Disp.* 5. *Sect.* 6. *n.* 101.

will be derived from his advice, but rather anxiety of mind, strife, or scandal. Should he dissemble? Suarez affirms that he ought; because, since his admonition will be fruitless, ignorance will excuse his penitent from sin.[66]

THOMAS TAMBURIN.

Methodus Expeditæ Confessionis. Lugduni, 1659. (Antverpiæ, 1656. Ed. Coll. Sion.)

Although he who, through inveterate habit, inadvertently swears a falsehood, may seem bound to confess the propensity, yet he is commonly excused.[67]

The reason is, that no one commonly reflects upon the obligation by which he is bound to extirpate the habit .... and, therefore, since he is excused from the sin, he will also be excused from confession.—(*Lib.* ii. *c.* 3. § 3. *n.* 24.)

Some maintain *that the same must be said of blasphemy, heresy, and of the aforesaid oath* ....

[66] "*Intelligit confessarius, pœnitentem ignorantiâ invincibili, vel saltem non culpabili laborare, et nullum sperat fructum ex admonitione, sed potiùs animi inquietudinem, rixas, vel scandala: an dissimulare debeat?* Affirmat *Suarius*; quia cùm admonitio nihil sit profutura, ignorantia pœnitentem excusabit à peccato."—*Tr.* VII. *Sacram. Examen.* IV. *de Pœnitentiâ, c.* 7. *n.* 155.

[67] "Qui verò ex inveteratâ consuetudine inadvertenter jurat falsum, licèt videatur obligari ad consuetudinem confitendam, tamen communiter excusatur."—*Lib.* ii. *c.* 3. § 3. *n.* 23.

and consequently that such things committed inadvertently are neither sins in themselves, nor the cause of sin, and therefore need not necessarily be confessed.[68]

GEORGE DE RHODES.

Disputationum Theologiæ Scholasticæ, Tomus Prior. Lugduni, 1671.

Wherever there is no knowledge of wickedness, there is also, of necessity, no sin.

It is sufficient to have at least a confused knowledge of the heinousness of a sin; *without which knowledge there would never be a flagrant crime.* For instance, one man kills another, believing it indeed to be wrong, but conceiving it to be nothing more than a trifling fault. Such a man does not greatly sin, because it is knowledge only which points out the wickedness or the grossness of it to the will. Therefore, criminality is only imputed according to the measure of knowledge.—(*De Actibus Humanis, Disp.* 2. *Quæst.* 2. *Sect.* 1. § 2.)

If a man commit adultery or homicide, reflecting, indeed, but still very imperfectly and superficially, upon the wickedness and great sinfulness

[68] "*Eodem modo dicendum esse docent aliqui de blasphemiâ, hæresi, et supradicto juramento . . . et consequenter ea inadvertenter facta, neque in se, neque in causâ esse peccata, adeòque nec necessariò confitenda.*"—*Lib.* ii. *c.* 3. § 3. *n.* 25.

of these crimes; *however heinous may be the matter, he still sins but slightly. The reason is, that as a knowledge of the wickedness is necessary to constitute the sin, so is a full, clear knowledge and reflection necessary to constitute a heinous sin.*[69]

And thus I reason with Vasquez: In order that a man may freely sin, it is necessary *to deliberate whether he sins or not. But he fails to deliberate upon the moral wickedness of it, if he does not reflect, at least by doubting, upon it during the act. Therefore he does not sin, unless he reflects upon the wickedness of it.—(De Peccatis, Disp.* 1. *Quæst.* 3. *Sect.* 2. § 3.)

It is also certain that a full knowledge of such wickedness is required to constitute a mortal sin. *For it would be unworthy the goodness of God to exclude a man from glory, and to reject him for ever, for a sin on which he had not fully deliberated: but if reflection upon the wickedness of it has only been partial, deliberation has not been complete; and therefore the sin is not a mortal sin.*[70]

[69] "Si quis committat adulterium aut homicidium, advertens quidem malitiam et gravitatem eorum, sed imperfectissimè tamen et levissimè; *ille, quantumvis gravissima sit materia, non peccat tamen nisi leviter. Ratio est, quia, sicut ad peccatum requiritur cognitio malitiæ, sic ad grave peccatum requiritur plena et clara cognitio et consideratio illius...*" *De Actibus Humanis, Disp.* 2. *Quæst.* 2. *Sect.* 1. § 2.

[70] "Quod ad peccatum mortale requiratur plena cognitio

JAMES PLATEL.

Synopsis Cursûs Theologici. Duaci, 1678.

A sin, however grossly repugnant it may be to reason, committed by a man who is invincibly ignorant, or who does not reflect that there is a God, or that God is offended by his sins, is not a mortal sin. For since this sin does not comprehend any virtual or implied contempt of God, it may subsist together with perfect charity, and with the friendship of God. Whence it follows, that the heinousness of this sin would be a *philosophical* heinousness...[71]

ISAAC DE BRUYN.

Theologia quam, Præside R. P. Is. de Bruyn, defendent, &c.... in Collegio Societatis Jesu. Lovanii, 1687.

The existence of God is demonstrated, and the admirable order of the universe proves it. Yet,

malitiæ, certa etiam est. *Quia scilicet indignum esset Dei bonitate, quod excluderet hominem à gloriâ, et illum in æternum projiceret, ob peccatum in quo non est plena deliberatio: si autem advertentia malitiæ non sit nisi semi-plena, non est plena deliberatio: ergo neque peccatum est mortale...*" *De Peccatis, Disp.* 1. *Quæst.* 3. *Sect.* 2. § 3.

[71] "Peccatum, quantumvis graviter rationi repugnans, commissum ab invincibiliter ignorante, aut non advertente, Deum esse, aut peccatis offendi, non est mortale. Cùm enim nullum, etiam virtualem et implicitum, Dei contemptum includat, stare potest cum charitate perfectâ, et amicitiâ divinâ. Unde tale peccatum esset quidem grave gravitate *philosophicâ*..." *Tom.* II. *Pars* II. *cap.* 3. § 3. *n.* 189.

as this is not known in itself, nor declared in express terms in reference to us, *there may exist, at least for a very short time, an invincible ignorance of it,* especially among the less instructed.—(*Positio* 2.)

It is not lawful to follow a conscience which is doubtful and vincibly erroneous: we not only *may,* but *must* follow a conscience which is *invincibly* erroneous.[72]

The schoolmen commonly call that a *philosophical sin,* which is committed against right reason, and with an invincible ignorance of God. It is not denied, at least by ourselves, that God is offended by this sin ... (*Positio* 15.)

CHARLES ANTHONY CASNEDI.

Crisis Theologica. Ulissypone, 1711.

So far from being false, I hold it to be most true, that a man sins not when he does that which he considers to be right, without any remorse or scruple of conscience.—(*Tom.* I. *Disp.* 7. *Sect.* 3. § 2. *n.* 149.)

It is a constant doctrine of the theologians, according to Father Moya and St. Thomas, that there is an invincible ignorance of some precepts,

[72] "Conscientiam dubiam et vincibiliter erroneam sequi non licet: erroneam *invincibiliter* sequi, non tantùm licet, sed etiam oportet."—*Positio* 14.

not only of those which relate to mysteries of faith, but also of the precepts of the Decalogue; as usury, lying, fornication, *which are not sins in reference to those who are thus invincibly ignorant*."[73]

GEORGELIN.

Censura Sacræ Facultatis Theologiæ Nannetensis . . . adversus Propositiones excerptas ex Thesibus et Codicibus Patris Georgelin, lectis in Collegio Societatis Jesu. Nannetis, 1719.

There is no mortal sin in the consent of the will, unless some thought and express consideration of moral wickedness or danger have preceded it, or at least some express doubt or scruple.—(*Prop.* 1. *ex Codicibus.*)

A personal sin ought to be freely willed: but it cannot be freely willed without some thought of moral wickedness; because such thought is the commencement of deliberation upon the moral wickedness; and the thought of pleasant or useful good, which is inherent in the object which the sinful man pursues, is not sufficient for such

[73] "Constans est theologorum doctrina apud P. Moya cum S. Thom. dari invincibilem ignorantiam aliquorum præceptorum, non tantùm supernaturalium circà credenda, sed etiam naturalium circà præcepta Decalogi, nempè usuræ, mendacii, fornicationis, *quæ, respectu eorum, non sunt peccata*."—*Tom.* II. *Disp.* 16. *Sect.* 2. § 1. *n.* 61.

deliberation, since temporal advantage or utility are very different from moral good and evil, and are of a perfectly distinct nature.—*(Prop. 2. Ibid.)*

Some consideration or present reflection upon the moral wickedness of it, is required to constitute a sin.—*(Prop. 3. Ibid.)*

As to the ground of the opposite opinion, Meratius and Martinonus affirm it to be sufficient to constitute sin, that a man is *obliged* to reflect upon its moral wickedness, but *does not* reflect upon it: but they deny that any one is bound to reflect upon the moral wickedness of it, if he *does not reflect upon the obligation to reflect upon it.*[74] But how shall he think of such an obligation, if there be not, or precede not in his mind, any reflection upon its moral wickedness?—*(Prop. 4.)*

Censure.

These propositions are rash, scandalous, pernicious, and calculated to revive the error of *philosophical sin,* which has been many times condemned.

Although Vasquez, &c. expressly speak of mortal sin (when they say that there is no mortal

[74] "At negant quemquam teneri considerare malitiam moralem, si non cogitet de obligatione considerandi."—*Prop. 4.*

sin in the consent of the will, unless some reflection have preceded it), yet the aforesaid reason, by which they prove it, establishes the same thing with respect to venial sin.—(*Georgelin, Ibid. Prop.* 5.)

Censure.

This proposition, which teaches that there is no sin, not even a venial sin, unless some thought of its moral wickedness have preceded it, is rash, scandalous, erroneous, *and devised to fabricate excuses for sin.*

Sect. III.

SIMONY.

EMMANUEL SA.

Aphorismi Confessariorum. Coloniæ, 1590.

It is not simony to pay what another has advanced or promised to procure ordination for you, without your knowledge or against your will, or if the money have been given without your concurrence; although, in a court of law, this is accounted simony; and the bishop in such a case may grant dispensation, provided it be not for a benefice or dignity.

Neither is it simony to give any thing to obtain

another man's friendship, by which means a benefice would be subsequently procured...

Nor to give a benefice, not principally, but secondarily, *for a temporal advantage*... (*Aphor. Conf. verbo* Simonia.)

FRANCIS TOLET.

Instructio Sacerdotum. Romæ, 1601. (Antverpiæ, 1603. Ed. Coll. Sion.)

Cajetan observes, that in the case in which an election would be very injurious to the Church, money might be given to prevent such election; but not to insure that any particular election should be made. And he proposes this example: if the cardinals should wish to elect a pope, who would be very injurious to the interests of the church, money might be given them to prevent their choosing him. Sotus adds... that it would also be lawful to give it for the election itself, if there should be only one worthy pope, and all the others likely to be injurious. For then it would be the same thing to give it for the non-election and for the election... But when there are many persons worthy of being chosen, it is not lawful to purchase the election of one of them, although he may be the most worthy. Sotus rests his opinion upon this ground, that he thinks simony not to be so far forbidden by the divine and natural law, but that, in a case of

emergency, and extreme spiritual necessity, it is lawful to give money for a spiritual purpose: and this opinion appears to me to be probable, although such a case is extremely rare.—(*Lib.* v. *c.* 90. *n.* 5.)

A doubt arises in the case in which a man should promise to give money for a benefice, not with an intention of really giving it, but feignedly; and, if he should thus take the benefice, whether there would be simony. Sotus and Cajetan say that there would not, because the outward act partakes of the inward intention: wherefore, though the feigned promise were confirmed by a bond, there would be no simony; although, in a court of law, it would be reckoned simony, because that court does not regard the inward intention. Thus I think, although Navarre inclines to a different opinion; but this is the better.—(*Ibid.* *n.* 11.)

VALERIUS REGINALD.

Praxis fori pœnitentialis. Lugduni, 1620. (Coloniæ, 1622. Ed. Coll. Sion.)

Simony is not committed, when any spiritual thing is bought or sold in probable ignorance; nor when a promise is made to give a temporal for a spiritual benefit ... if there be not the will to perform the promise ... *And in that case, as the will to perform the promise is wanting, so,*

in fact, the will to purchase is also wanting and there only remains the will to commit a fraud.[75]

VINCENT FILLIUCIUS.

Moralium Quæstionum de Christianis Officiis et casibus conscientiæ, Tomus II. Lugduni, 1633. (Ursellis, 1625. Ed. Coll. Sion.)

If a sacred thing be given *tanquam pretium actus venerei,* but not by way of gratitude and benevolence only, then it would be simony and sacrilege; as, if a man were to confer a benefice, election, or presentation upon another, *tanquam pretium actus venerei* committed with his sister. I have said, *not by way of gratitude,* because then there would be neither sacrilege nor simony; but *only at most* a certain irreverence in recompensing a shameful and profane act, with a thing which is sacred and dedicated to God.[76]

75 "Colliges ... non committi simoniam, cùm aliquid spiritale emitur, aut venditur ex ignorantiâ probabili; nec item quando quis promittit se aliquid temporale daturum pro re spiritali ... si non habeat voluntatem præstandi promissum ... *Atque in eo casu, sicut deest voluntas præstandi, ita secundùm veritatem deest voluntas emendi, tantùmque adest voluntas faciendi fraudem.*" — *Tom.* II. *Lib.* xxiii. *c.* 11. *Quæst.* 1. *n.* 110.

76 "Si res sacra detur tanquam pretium actus venerei, non autem ex gratitudine, vel benevolentiâ tantùmmodo, tunc esset simonia et sacrilegium: sicut si quis conferret beneficium, vel eligeret vel præsentaret aliquem tanquam pretium

HONORATUS FABRI.

Apologeticus Doctrinæ Moralis Societatis Jesu. Lugduni, 1670. (Coloniæ, 1672. Ed. Coll. Sion.)

The adversaries object, that they are taught by the casuists, that although money be promised for presentation to a benefice, yet there is no simony if the intention of paying it be wanting. And it is so: the casuists and lawyers maintain in common, that the spirit of a contract of sale is not comprised in the words only; and unless the *will* to be bound be also present, that it is not to be deemed a contract. Since, therefore, simony is a true contract of sale, if the intention of payment be wanting, there is no simony. I acknowledge, indeed, that a fraud of this kind deserves punishment... This doctrine is maintained by almost all the doctors, Lessius, Sotus, Tolet, Valentia, Suarez, Laymann, Filliucius, Castro Palao. In my opinion there is in this no difficulty.—(*Anonymus advers. Anonymum, Opusc.* c. 13.)

actus venerei habiti cum sorore. Dixi, *non autem ex gratitudine,* quia tunc nec sacrilegium ullum esset, nec simonia, sed tantùm irreverentia quædam *ad summum,* re sacrâ et Deo dicatâ remunerando actum turpem et prophanum."—*Tom.* II. *Tract.* 30. *c.* 7. *in* 6[tum] *Præceptum Decal. n.* 130.

PAUL LAYMANN.

Theologia Moralis. Wirceburgi, 1748. (Lutetiæ Parisiorum, 1627. Ed. Coll. Sion.)

It is not simony to bestow gratuitously upon any one who grants a spiritual office, a temporal gift, which may be valued at a price.... Neither does it matter whether the gift be offered *after*, or at *the time*, or *before* the spiritual office is conferred; and that, too, with the intention that the patron may be induced, from a motive of gratitude, to give the spiritual benefice.—(*Lib.* iv. *Tr.* 10. *c. ult.* § 2. *n.* 8.)

BUSEMBAUM & LACROIX.

Theologia Moralis nunc pluribus partibus aucta, à R. P. Claudio Lacroix, Societatis Jesu. Coloniæ, 1757. (Coloniæ Agrippinæ, 1733. Ed. Mus. Brit.)

These authors (Suarez, Lessius, &c.), also add, that the simony is not complete, although a bond may have been given for the payment of the purchase-money; because that bond is not a part of the price: Diana, &c. ... do also remark against Suarez, *that if the payment be made in counterfeit money, the simony will not then be complete; because counterfeit coin is not a true payment.*[77]

[77] "Addunt adhuc (simoniam) non esse omninò completam, quamvis datum sit chirographum de solvendo pretio, quia illud

It is not simony to give or to receive money for procuring more easy access to the person of the patron. Thus think Suarez and others. Hence there will be no simony, Lessius says, if you give money to the steward of a bishop, in order to gain admission to his family, intending thereby to win the favour of the prelate with your services, and thus to obtain from him a benefice. For then you do not give the money for the benefice; but for the opportunity of deserving well of the bishop, and of receiving from him a benefice gratuitously. By means of the money, indeed, you prepare the way to the benefice, but remotely and indirectly, which is not unlawful.—(*Tom.* II. *Lib.* iii. *Pars* I. *Tr.* 1. *c.* 2. *Dub.* 3. *Quæst.* 18. § 15. *n.* 93.)

Sanchez concludes that it is not simony to make this bargain:—choose me provincial, and I will choose you prior;—because this agreement and interchange in spiritual things is *only* forbidden in reference to benefices.—(*Ibid. Quæst.* 20. § 1. *n.* 103.)

chirographum non est pars pretii: notant quoque Diana . . . contra Suarez, *si falsa pecunia daretur, etiam non compleri, quia falsa pecunia non est verum pretium.*"—*Tom.* II. *Lib.* iii. *Pars* I. *Tr.* 1. *c.* 2. *Dub.* 3. *Quæst.* 46. *n.* 212.

Sect. IV.

BLASPHEMY.

FRANCIS AMICUS.

Cursûs Theologici, Tomus VI. Duaci, 1640.

As the Word was able to assume a nature which was irrational and incapable of all knowledge; so might he also have taken a reasonable nature, destitute of all knowledge.—(*Tom.* VI. *Disp.* 24. *Sect.* 4. *n.* 114.)

The Word was able to assume the stupidity of the ass's nature; and therefore, also, he might have assumed the imperfection of the human nature.[78]

It is not more repugnant to (suppose) the Word to err and to lie materially, through the nature which he assumed, than in the same assumed nature to suffer and to die: therefore, if he was able to suffer and to die in his assumed nature, he could in the same nature have erred and have lied materially.[79]

[78] "Potuit Verbum assumere stoliditatem naturæ asininæ; ergo et errorem naturæ humanæ."—*Tom.* VI. *Disp.* 24. *Sect.* 4. *n.* 116.

[79] "Igitur si potuit in assumptâ naturâ cruciari ac mori, posset per eandem errare, ac falsum materialiter dicere."—*Ibid.*

... Madness has not in itself any moral, or formal, or radical, or material, or objective opposition to the intellectual nature: therefore, there is no reason why it could not have existed in the nature which was assumed by the WORD.—(*Ibid. n.* 129.)

... Therefore, there is no reason for conceiving it repugnant (to suppose) that the WORD assumed an insane nature, or to admit that madness was in the nature which he had already assumed.[80]

STEPHEN BAUNY.

Somme des péchés qui se commettent en tous Etats. Rouen, 1653.

The penitent must be asked whether he has committed these offences of the tongue; whether he has cursed and done despite to his Maker...

If he should say that passion has hurried him to the expression of these offensive words, it may be determined, that in uttering them he has only sinned venially, inasmuch as they are only evil *materially*, because anger has deprived the penitent of the means of considering *quid formaliter significarent.* Laymann ... (*Des Blasphèmes, c.* 5.)

80 "... Ergo non est, cur ex hoc capite repugnet, VERBUM amentem naturam assumere, vel amentiam in assumptâ jam naturâ admittere."—*Ibid. n.* 130.

CHARLES ANTHONY CASNEDI.

Crisis Theologica. Ulyssipone, 1711.

Do what your conscience tells you to be good and commanded: if, through invincible error, you believe lying or blasphemy to be commanded by God, *blaspheme.*[81]

Omit to do what your conscience tells you is forbidden: omit the worship of God, if you invincibly believe it to be prohibited by God.[82]

There is an implied law ... which is this: Obey an invincibly erroneous dictate of conscience. As often as you believe invincibly that a lie is commanded, *lie.*[83]

Let us suppose a Catholic to believe invincibly, that the worship of images is forbidden: in such a case our Lord Jesus Christ will be obliged to say to him, *Depart from me, thou cursed, &c. because thou hast worshipped mine image*.... So, neither, is there any absurdity (in

[81] "Fac quod conscientia dictat esse bonum et præceptum: si putas mendacium, aut blasphemiam, ex invincibili errore, esse à Deo præceptam, *blasphema.*"—*Tom.* I. *Disp.* 6. *Sect.* 2. § 1. *n.* 59.

[82] "Omitte quod conscientia invincibiliter dictat esse vetitum: omitte cultum Dei putatum invincibiliter à Deo prohibitum."—*Ibid.*

[83] "Lex ... reflexa verè existens in Deo est hæc: Obedi dictamini invincibiliter erroneo: Quoties invincibiliter putas mendacium esse præceptum, *mentire.*"—*Ibid.* § 2. *n.* 78.

supposing) that Christ may say, *Come, thou blessed, &c. because thou hast lied, believing invincibly that in such a case I commanded the lie.*[84]

Sect. V.

PROFANATION.

FRANCIS DE LUGO.

Tractatus de Septem Ecclesiæ Sacramentis. Venetiis, 1652.

DE EUCHARISTIÂ.

By what kind of communion is this precept fulfilled?

The question is, when the holy sacrament is voluntarily, but unworthily received.

The law which commands an act, commands the substance, but not the manner of it; unless the manner be essential to the act, as attention is said to be essential to prayer, and formal integrity to confession. Therefore the ecclesiastical law which enjoins communion, is only

[84] "Supponamus aliquem ex Catholicis invincibiliter putare, cultum imaginum esse vetitum: ecce in hoc casu Christus D. dicere debebit, *Ito, maledicte, &c. quia meam imaginem veneratus es* . . . Ita quoque nullum absurdum, quod Christus D. dicat: *Veni, benedicte, &c. quia mentitus es, invincibiliter putans me in tali casu præcipisse mendacium.*"—*Ibid. Sect.* 5. § 1. *n.* 165.

compulsory to the substance of the act, *which is sufficiently fulfilled even by a profane communion.*[85]

Thus he who hears mass with an evil intent, he who receives baptism in a state of sin, or the priest who administers it in a state of sin, all fulfil the command, although by criminal acts.—(*Lib.* iv. *c.* 10. *Quæst.* 3. *n.* 29.)

The divine, positive precept which enjoins communion, ordains that it be received in a state of grace: *this I deny.* For this precept is fulfilled by an unworthy communion, as I have said, and as Cardinal de Lugo teaches.[86]

GEORGE GOBAT.

Operum Moralium, Tom. I. et II. Duaci, 1700, 1701.

III. *Is a man who has unworthily received the communion at Easter, and has thus become guilty of the body and blood of Christ, compelled to receive it again?*

[85] " Lex præcipiens actum, præcipit substantiam ejus, non verò modum; nisi modus sit essentialis actui, sicut attentio dicitur essentialis orationi, et formalis integritas confessioni. Ergò lex ecclesiastica præcipiens communionem, obligat solùm ad substantiam actus, *quæ sufficienter impletur per communionem etiam sacrilegam.*"—*Lib.* iv. *de Eucharistiâ*, *c.* 10. *Quæst.* 3. *n.* 27 *et* 29.

[86] " Præceptum divinum positivum obligans ad communionem, præcipit ut sumatur in gratiâ: *nego.* Nam huic præcepto satisfit per communionem indignam, ut dixi, et docet Card. de Lugo."—*Ibid. n.* 30.

Answ.[87]—It is more probable that he is not compelled. The reason is, that such a man has fulfilled all that the Councils of Lateran and Trent have commanded him. *But does not the Council of Lateran expressly decree, that Christ must be reverently received? But what reverence can there exist, when he is received with so much irreverence, that Christ turns his face with abhorrence from the receiver? as our case supposes.* I answer,[88] that the synod *advises* an inward reverence, but does *not command* it.[89]—(*Tom.* I. *Tr.* 4. *Cas.* 3. *n.* 44.)

IV. He who communicates profanely, complies with the ordinance of the pontiff requiring communion, according to the opinion of Cardinal de Lugo... And Diana thinks, after Bossius, that this doctrine is true even when the pontiff says, *They who shall have reverently and devoutly*

[87] This proposition is the thirtieth of those which were censured by the decree of the Bishop of Arras, 17th of August, 1703.

[88] This proposition is the thirty-first of those which were censured by the same episcopal decree.

[89] "Probabilius est non impendere. Ratio est, quia talis præstitit totum id quod ei præcepere Concilia Lateranense et Tridentinum. *At nonne Lateranense dissertè decernit, esse Christum reverenter sumendum? Quæ autem adest reverentia, quando sumitur cum tantâ irreverentiâ, ut à sumente avertat vultum abhorrentem? sicuti noster casus testatur? Resp.* Suadet illa synodus reverentiam internam, non præcipit."—*Tom.* I. *Tr.* 4. *Cas.* 3. *n.* 43 et 44.

communicated, &c. ... Either doctrine is probable, *on account of the authority of Bossius, and for the reasons which he has adduced.*[90]

Sect. VI.

MAGIC.

ANTHONY ESCOBAR.

Theologiæ Moralis, Tomus IV. Lugduni, 1663.

It is lawful ... to make use of the science acquired through the assistance of the devil, provided the preservation and use of that knowledge do not depend upon the devil: for the knowledge is good in itself, and the sin by which it was acquired is gone by. Suarez, Sanchez, &c.—(*Tom.* IV. *Lib.* xxviii. *Sect.* 1. *de Præcept.* 1. *c.* 20. *n.* 184.)

Astrologers and soothsayers are either bound, or are not bound, to restore the reward of their divination, if the event does not come to pass.

I own that the former opinion does not at all

[90] "Qui sacrilegè communicat, ordinationi pontificis communionem requirentis satisfaciat, ex opinione Cardin. de Lugo ... Et censet Diana, post Bossium, hanc doctrinam esse veram, etiam tunc cum pontifex dicit: *Qui reverenter et devotè communicaverint, &c.* ... Hæc utraque doctrina est, *ob autoritatem et ob rationes à Bossio allatas,* probabilis."—*Tom.* II. *Pars* II. *Tr.* 3. *Pœnit.* c. 26. *n.* 177.

please me; because, when the astrologer or diviner has exerted all the diligence in the diabolic art which is essential to his purpose, he has fulfilled his duty, whatever may be the result. As the physician, when he has made use of medicines according to the principles of his professional knowledge, is not bound to restore the fee which he has received if his patient should die; so neither is the astrologer bound to restore his charge and costs to the person who has consulted him, except when he has used no effort, or was ignorant of his diabolic art; because, when he has used his endeavours, he has not deceived.—(*Ibid. Sect.* 2. *de Præcept.* 1. *Probl.* 113. *n.* 586.)

JOHN BAPTIST TABERNA.

Synopsis Theologiæ Practicæ. Coloniæ, 1736.

If a magician can remove an enchantment by lawful means, he may be required to do so; he may be bribed with money, and compelled with stripes to remove it: and that, too, even although it should be foreseen that he would do it by a new enchantment: for since he may do it by a lawful method, I have a right to demand it of him; and it will be imputed to his own wickedness if he should do it by unlawful means.—(*Pars* II. *Tr.* 3. *c.* 12.)

PAUL LAYMANN.

Theologia Moralis. Lutetiæ Parisiorum, 1627. (Ed. Coll. Sion.)

If a magician, soothsayer, or diviner, has employed his art in favour of any person and received reward for it, although he may have sinned in making the agreement, yet Rodriguez and Sanchez maintain that he is not bound, *in foro conscientiæ*, to restore the reward. But Sanchez adds with probability, that a magician is not bound to restore although the matter required of him should not have come to pass; provided that he be skilled in the magic art and have used his diligence and means, which may be valued at a price.—(*Lib.* iv. *Tr.* 10. *c.* 4. *n.* 8.)

But if a man or a beast be tormented with an enchantment, the doctors are not agreed whether it is lawful to bring a magician to dissolve it. In order to understand this, it is necessary to suppose, with Martin Delrio, Lessius, and Sanchez ... that the enchantment may be dissolved in two ways; first, by destroying the signs on which it depends by compact with the devil; secondly, by employing new signs, by which, through the compact entered into with the devil, the enchantment may be destroyed. On which supposition, I answer in the first place, that he who certainly or probably persuades himself that the enchantment may be destroyed by a magician in

the former manner, may cause him to be brought, even although he should suspect that he had been taught the art by the devil. For he may use a good art properly, which he has improperly learned. Add to this, that although it should be suspected that the magician *would not use the lawful method which he might employ* for the destruction of the enchantment, *but another and an illegal method,* by means of a new sign and magic compact; still he may be brought, and *required* (to use his art), as Lessius, Suarez, and Sanchez teach. Yet the doctors rightly advise, that if there is a hope that the magician will consent, by express demand or agreement, to use a legal rather than an illegal method, then every one is bound by the law of charity to exhort the magician to do so: for by these means he may, without much trouble, prevent his neighbour from committing a great sin . . . *(Ibid. n.* 9.)

The same writers observe, that it may readily be presumed of the author of an enchantment, that he has the power of destroying the signs which he has himself placed, and of averting their moral effect; which he is in justice bound to do, and may therefore be compelled to it even by threats and blows.—*(Ibid.)*

TRACHALA.

Lavacrum Conscientiæ. Bambergæ, 1759.

LIA, the mistress of a family, on certain days after her dinner, leaves for her household deities the fragments of the repast upon the table, wrapped in the table-cloth, for the good fortune of her house.

Quest.—Has she greatly sinned?

Answ.—LIA, in thus reverencing her household gods, has greatly sinned; unless, as it generally happens, her good faith, ignorance, or simplicity, may excuse her from mortal sin: for she does not intend to worship her household gods as so many divinities, or to implore from some evil spirit the prosperity of her house (for that would be a proof of great superstition): but following the example of her ancestors, she only intends to observe a custom which is very useful to her household; and in this unmeaning ceremony, she *scarcely* exceeds the limits of a venial offence.—Laymann.—(*Tit.* XV. *cas.* 2.)

It is an universal rule, that the confessor should not be very strict in examining ordinary persons concerning the number of their enchantments, benedictions, and vain observances; since, as Busembaum observes, in those cases *in which there is a tacit compact,* they in general sin but venially, as Sanchez and others maintain: neither

should he be very strict about the kind of superstition; for there is no distinction made between them, as Diana, &c. maintain.—(*Ibid. cas.* 4.)

Sect. VII.

ASTROLOGY.

RICHARD ARSDEKIN.

Theologia Tripartrita. Coloniæ, 1744.

If any one affirms, through conjecture founded upon the influence of the stars and the character, disposition, and manners of a man, that he will be a soldier, an ecclesiastic, or a bishop; *this divination may be devoid of all sin:* because the stars and the disposition of the man, may have the power of inclining the human will to a certain lot or rank, but not of constraining it.—(*Tom.* II. *Pars* II. *Tr.* 5. *c.* 1. § 2. *n.* 4.)

BUSEMBAUM & LACROIX.

Theologia Moralis, nunc pluribus partibus aucta, à R. P. Claudio Lacroix, Societatis Jesu. Coloniæ, 1757. (Coloniæ Agrippinæ, 1733. Ed. Mus. Brit.)

Palmistry may be considered lawful, if from the lines and divisions of the hands, it can ascertain the disposition of the body, and conjecture with probability the propensities and affections of the soul . . . (*Tom.* II. *Lib.* iii. *Pars* I. *Tr.* 1. *c.* 1. *dub.* 2. *resol.* VIII.)

Sect. VIII.

IMPIETY.

JOHN OF SALAS.

In Primam Secundæ Divi Thomæ. Barcinone, 1607. (Ed. Bibl. Archiep. Cant. Lamb.)

An entire love of God is not due to him through justice, nor is even any due; though all love is due through a certain kind of *decency and credit;* because God is of himself worthy of love, and a measure of it is due to him either through charity or some other virtue.—(*Tom.* I. *Quæst.* 3. *Tr.* 2. *Disp.* 2. § 5. *n.* 40.)

JAMES GORDON.

Theologia Moralis Universa. Lutetiæ Parisiorum, 1634. (Ed. Bibl. Acad. Cant.)

Having established the obligation of this command (the love of God), we must next enquire when it is binding...

I think that the time in which this precept is binding, cannot easily be defined. It is a sure thing, indeed, that it *is* binding; but at what precise time is sufficiently uncertain.[91]

[91] "Existimo non posse facilè designari tempus quo obliget hoc præceptum. Certum quidem est esse obligationem; sed de tempore definito satis incertum." — *Tom.* II. *Lib.* vi. *Quæst.* 13. *c.* 4. *art.* 2. *n.* 8.

PETER ALAGONA.

S. Thomæ Aquinatis Summæ Theologiæ Compendium. Lutetiæ Parisiorum, 1620.

By the command of God it is lawful to kill an innocent person, to steal, or to commit fornication; because he is the Lord of life and death and all things: *and it is due to him thus to fulfil his command.*[92]

IMAGO

Primi sæculi Societatis Jesu. Antuerpiæ, 1640.

The Society of Jesus is not of human invention, *but it proceeded from him whose name it bears.* For Jesus himself described that rule of life which the society follows, first by his example, and afterwards by his words.[93]

The society extended over the whole world, fulfils the prophecy of Malachi—

(A print representing the two continents, at the foot of which is written)

" From the rising of the sun unto the going

[92] " Ex mandato Dei licet occidere innocentem, furari, fornicari; quia est Dominus vitæ et mortis, et omnium: *et sic facere ejus mandatum est debitum.*"—*Ex primâ secundæ, Quæst.* 94.

[93] " Societas Jesu humanum inventum non est, *sed ab illo ipso profectum, cujus nomen gerit.* Ipse enim Jesus illam vivendi normam, ad quam se dirigit societas, suo primùm exemplo, deindè etiam verbis expressit."—*Lib.* i. *c.* 3. *p.* 64.

down of the same, my name shall be great among the Gentiles: and in every place shall incense be offered unto my name, and a pure offering." Malach. i.—*(Ibid. p. 318.)*

ANTHONY ESCOBAR.

Universæ Theologiæ Moralis receptiores absque lite sententiæ, necnon problematicæ disquisitiones, Tomus I. Lugduni, 1652. (Ed. Bibl. Acad. Cant.)

It is either lawful, or unlawful, to use dissimulation in the administration of the sacraments.

The censure of my very dear friend Father Ferdinand de Castro-Palao, seems to me to be *too severe,* when he calls the *former* opinion bold and rash.—*(Tom.* I. *Lib.* i. *Sect.* 2. *de Act. Hum. Probl.* 26. *n.* 138.)

A great fear either dispenses, or does not dispense, with the divine command of receiving baptism or penitence.—(Ibid. Probl. 27.)

It does certainly dispense with it; because that divine command is not binding in itself, when it exposes us to some great danger; and the care which we should have for our eternal salvation, does not oblige us to seek the safer means while we incur the danger.—*(Ibid. n.* 139.)

I formerly thought that it did *not* dispense with it, that while the divine command obliged us on the one hand, to receive baptism or penitence, and a tyrant on the other, prohibited their reception on pain of death, we were still bound to receive

them, in order as far as possible to insure our eternal salvation. *But now I adhere to the former opinion;* since I perceive, that after having received the sacrament, all danger of damnation does not cease: for it may not be absolutely certain that the sacrament has been rightly received or administered.—(*Ibid. n.* 141.)

A man of a religious order, who for a short time lays aside his habit for a sinful purpose, is free from heinous sin, and does not incur the penalty of excommunication . . . (*Lib.* iii. *Sect.* 2. *Probl.* 44. *n.* 212.)

I am of this opinion, and I extend that short time to the space of one hour. A man of a religious order therefore, who puts off his habit for this assigned space of time, does not incur the penalty of excommunication, *although he should lay it aside, not only for a sinful purpose, as to commit fornication, or to thieve, but even that he may enter unknown into a brothel.*[94]

The sins of blasphemy, perjury, and unfaithfulness, committed in a state of drunkenness, either are not or are to be imputed unto sin.

I think it sufficient to follow the *former*

[94] "Idem sentio, et breve illud tempus ad unius horæ spatium traho. Religiosus itaque habitum dimittens assignato hoc temporis interstitio, non incurrit excommunicationem, *etiamsi dimittat non solùm ex causâ turpi, scilicet fornicandi, aut clàm aliquid abripiendi, sed etiam ut incognitus ineat lupanar.*"—*Probl.* 44. *n.* 213.

opinion which is probable ... *to utter such things in the time of drunkenness, is not sin, but the effect of sin.*[95]

AMADEUS GUIMENIUS.

Opusculum, Tractatus Fidei. Lugduni, 1664. (... 1661. Ed. Coll. Sion.)

An explicit belief in the mysteries of the Incarnation and the Trinity, is not a necessary mean of salvation. Laymann, Jes.

This is the opinion of Sotus (and many others), and of John Lacroix. Whence it is evident, that he thinks with his associates, that a declared belief in the mysteries of the Incarnation and Trinity is not a necessary mean of salvation ... And indeed justly: for otherwise, as Serra has well observed with Laymann, salvation would be impossible to those who were born deaf, when once they were corrupted by mortal sin; since the mysteries of the Incarnation and Trinity could not be explicitly propounded to them.[96]

[95] " Primam sequi sententiam quam probabilem satis existimo ... *illa proferre tempore ebrietatis, peccata non sunt, sed effectus peccati.*" — *De Vitiis Capital. Lib.* iv. *Sect.* 2. *Probl.* 30. *n.* 246.

[96] " Et quidem meritò; nam aliàs, ut benè cum Laymann ponderat M. Serra, surdis à nativitate, si lethali semel inficerentur, foret impossibilis salus, utpotè quibus prædicta Trinitatis et Incarnationis mysteria proponi explicitè nequirent."—*Ex Tract. de Fide, Prop.* 1. *n.* 2, 3, et 4.

Besides the purgatory in which by faith we believe, there is another place like a flowery field of unclouded brightness, sweetly perfumed and very pleasant, where the spirits by which it is inhabited never suffer any pain of sense. This place will therefore be a very mild purgatory, like an honourable state prison.—*Bellarmine, Jes. Lib.* ii. *de Purg. cap.* 7.—(*Ex Tract. de Fide, Prop.* 7.)

The opinion which we have just recorded will be a consolation to the miserable, like that which John Lacroix maintains after Sotus ... where he says, that no one remains in purgatory for ten years.—(*Ibid. n.* 3.)

JESUITS OF CAEN.

Thesis propugnata in regio Soc. Jes. Collegio, celeberrimæ Academiæ Cadomensis, die Veneris 30 *Jan.* 1693. Cadomi, 1693.

(The Christian religion) is ... evidently credible, but not evidently true. It is evidently credible; for it is evident that whoever embraces it is prudent. It is not evidently true; for it either teaches obscurely, or the things which it teaches are obscure. And they who affirm that the Christian religion is evidently true, are obliged to confess that it is evidently false.[97]

[97] "(Religio Christiana) est ... evidenter credibilis, non evidenter vera. Evidenter credibilis; nam evidens est, pru-

Infer from hence—

1. That it is *not* evident—that there is now any true religion in the world. For whence do you know that all flesh has not corrupted his way?

2. That it is *not* evident—that of all religions existing upon the earth, the Christian religion is the most true: for have you travelled over all the countries of the world, or do you know that others have? . . .

4. That it is *not* evident—that the predictions of the prophets were given by inspiration of God: for what refutation will you bring against me, if I deny that they were true prophecies, or assert that they were only conjectures?

5. That it is *not* evident—that the miracles were real, which are recorded to have been wrought by Christ; although no one can prudently deny them.—(*Position* 6.)

Neither is an avowed belief in Jesus Christ, in the Trinity, in all the Articles of Faith, and in the Decalogue, necessary to Christians. The only explicit belief which was necessary to the former (the Jews), and is necessary to the latter (Christians), is, 1. Of a God. 2. Of a rewarding God.—(*Position* 8.)

We are commanded to confess the faith with

dentem esse quisquis eam amplexatur. Non evidenter vera; nam aut obscurè docet, aut quæ docet obscura sunt. Imò qui aiunt religionem Christianam esse evidenter veram, fateantur necesse est falsam evidenter esse."—*Pos.* 5.

the mouth, and not with the understanding only ... It is not lawful to dissemble in the presence of a judge who duly examines you; but it is lawful to do so before a private individual. But what if the judge should examine you privately? It is not lawful in that case to dissemble. But if a private person should examine you publicly? Then you may sometimes dissemble. Under what circumstances? A prudent man will teach you. Naaman the Syrian did not dissemble his faith when he bowed the knee with the king in the house of Rimmon: neither do the Fathers of the Society of Jesus dissemble, when they adopt the institute and the habit of the Talapoins of Siam.[98]

GEORGE GOBAT.

Operum Moralium, Tom. I. Duaci, 1700.

A merchant who had been given over by his physicians, desired that a Lutheran priest might be summoned to attend him. But his servants

[98] "Fidem ore, non animo tantùm, confiteri jubemur ... Dissimulare nefas est coràm judice ritè interrogante; fas coràm privato. Quid, si judex privatim interroget? Ne tùm quidem dissimulare licet. Quid, si privatus publicè? Tunc dissimulare interdùm potes. Quibus in circumstantiis? Vir prudens te docebit. Fidem nec dissimulavit Naaman Syrus cum rege in templo Rimmon genuflectens; nec dissimulant Patres S.J. Talapoinorum Siamensium institutum vestemque affectantes."—*Pos.* 9.

brought a Catholic. He had no sooner arrived than he began to praise some of the excellencies of Luther; (for in the very devil himself some natural good qualities are to be found.)[99] He secured the attention of the sick man, instructed him in the Catholic religion, heard his confession, administered the communion, and even to his latest breath exhorted him to acts of contrition.

This merchant believed indeed that he was confessing himself to a Lutheran priest (for auricular confession, as Luther rightly though contemptuously calls it, still prevails in many towns among the Lutherans): yet, in fact, he was only a Lutheran *materially*. Hence the deception in regard to the person of the confessor did not vitiate the confession.—(*Op. Mor. Tom.* I. *Tr.* 7. *Cas.* 19, *n.* 619.)

JOHN MARIN.

Theologiæ Speculativæ et Moralis, Tomus II. Venetiis, 1720.

God can speak equivocally for a righteous purpose, and a righteous purpose is often found.—(*Tom.* II. *Tr.* 14. *de Fide Divinâ, Disp.* 5. *Sect.* 1. *n.* 9.)

It is certain, and in my opinion matter of

[99] "Hic, ut venit, laudat aliquas dotes Lutheri (nam in ipsomet dæmone sunt aliqua bona naturalia)."

faith ... that the humanity (of Christ) was remotely peccable, or possessed a remote power of sinning: because it is matter of faith that the humanity of Christ was of the same kind as our own.[1]

LE MOYNE.

Propositions extraites des Cahiers dictés au Collège d'Auxerre, par le Frere Le Moyne, Jésuite, et censurées dans l'Ordonnance et Instruction Pastorale de M. l'Evêque d'Auxerre du 18 *Septembre,* 1725.

A Christian acting deliberately, may act precisely as man, and lay aside the character of the Christian man, in actions which are not properly those of a Christian.[2]

Censure.

This proposition is rash, scandalous, offensive to the ears of Christians, erroneous, and conducive to the subversion of the laws of Christianity.—(*Ord. Episcop. Prop.* 1. *p.* 36.)

[1] "Dico, certum esse, et meo judicio de fide ... humanitatem (Christi) esse remotè peccabilem, seu, habere potentiam remotam peccandi: quia de fide est humanitatem Christi esse ejusdem rationis cum nostrâ."—*Tom.* II. *Tract.* 17. *de Incarn. Disp.* 12. *Sect.* 1. *n.* 8.

[2] "Christianus deliberatè agens, potest agere præcisè ut homo, et deponere personam hominis Christiani, in his actionibus quæ non sunt propriè Christiani."—*Le Moyne, Lib.* ii. *de Act. Hum. c.* 1. *Sect.* 2. *art.* 1. *obj.* 1.

FRANCIS ODIN.

Epistola Beati Pauli Apostoli ad Romanos explicata per Franciscum Odinum, Societatis Jesu Presbyterum. Parisiis, 1743.

Ep. ad Rom. c. x. v. 21. *(Ad Israel)* that is, what relates to the Israelites: God thus speaks of them by the same prophet (Isaiah) at the same place, "*All the day long have I stretched forth my hands to a disobedient and gainsaying people;*" that is, I have not ceased to invite this rebellious and unbelieving people to repentance. I have been standing every day, as it were with extended hands, calling, and ready to receive and embrace this people as often as they would return. *If God did not will that the Jews should come to the faith, and through faith unto salvation, he indeed played his mimic part skilfully and splendidly.*[3]

BUSEMBAUM & LACROIX.

Theologia Moralis, nunc pluribus partibus aucta, à R. P. Claudio Lacroix, Societatis Jesu. Coloniæ, 1757. (Coloniæ Agrippinæ, 1733. Ed. Mus. Brit.)

When and how often this precept (the love of God) is binding, remains uncertain ... (*Tom.* I. *Pars* II. *Lib.* ii. *de Fide, Tr.* 3. *c.* 1. *Quæst.* 37. § 2. *n.* 132.)

[3] "Si Deus nolebat Judæos venire ad fidem, et fide ad salutem pervenire, solerter quidem et magnificè agebat histrioniam."—*Ep. ad Rom. c.* x. *v.* 21. *in notis.*

Sotus, Angelus, and others, say that it is binding on every festival ... on the other hand, Castro-Palao and others commonly deny it, and with greater probability.—(*Ibid.* § 3. *n.* 133.)

Sotus and Valentia say that it is binding when an adult is about to be baptized. But it is objected, that it is not necessary on account of baptism, because for that sacrament *attrition*[4] is sufficient ... (*Ibid.* § 4. *n.* 134.)

Sotus, Valentia, and Tolet, say that it is binding when any one has received a benefit from God. To this it is opposed, that in such a case it will be sufficient to return thanks; for thus he satisfies what is due to propriety.[5]

Bannez says that it is binding when any one wishes to receive the eucharist. It is objected, that no such command is to be found, and that a state of grace is sufficient for receiving the eucharist.[6]

Not knowing, therefore, amidst such a vast

[4] Attrition—a regret for having offended God, induced by a fear of his punishment.

[5] "Sotus, Valentia, Toletus dicunt obligare, quando quis beneficium à Deo accepit. *Contra est,* quia tunc sufficiet gratias agere; sic enim satisfit honestati debitæ." — *Tom.* I. *Pars* II. *Lib.* ii. *de Fide, Tr.* 3. *c.* 1. *Quæst.* 37. § 8. *n.* 138.

[6] "Bannez dicit tum obligare, quando quis vult Eucharistiam sumere. *Contra est,* quia tale præceptum nullibi extat, et ad eucharistiam sufficit status gratiæ."—*Ibid.* § 10. *n.* 140.

variety of opinions, when and how often God must be loved, let us choose the safer part ...[7]

In order that we may be justified, we are obliged to love God. If the sacrament (of penitence) be *not* received, *I grant it:* if it *be* received, *I deny it.* And this is the privilege of the new grace which Christ has added, that by virtue of the sacrament, *justification may be obtained even without love.*[8]

SECT. IX.

IDOLATRY.

GABRIEL VASQUEZ.

De Cultu Adorationis, Libri Tres. Moguntiæ, 1614.

The more true opinion is, that all inanimate and irrational things may be legitimately worshipped. If the doctrine which we have established be rightly understood, not only may a

[7] "Itaque cum in tantâ sententiarum varietate nesciamus quandò et quoties sit diligendus Deus, arripiamus tutiora ..." *Ibid.* § 11. *n.* 141.

[8] "Pro justificatione manet obligatio amoris Dei, si non suscipiatur sacramentum (Pœnitentiæ), *concedo:* si hoc suscipiatur, *nego.* Et hoc est privilegium novæ gratiæ, quam addidit Christus, *ut etiam sine amore possit vi sacramenti obtineri justificatio.*"— *Tom.* VI. *Lib.* vi. *Pars* II. *Tr.* 4. c. 1. *Dub.* 2. *de Contritione, Quæst.* 119. *n.* 865. (Coloniæ Agr. 1724. Ed. Mus. Brit.)

painted image, and every holy thing set forth by public authority for the worship of God, be properly adored with God as the image of himself; but also any other thing of this world, whether it be inanimate and irrational, or in its nature rational, and devoid of danger.—(*Lib.* iii. *Disp.* 1. *c.* 2.)

Why may we not adore and worship with God, apart from danger, any thing whatsoever of this world; for God is in it according to his essence, and preserves it continually by his power; and when we bow down ourselves before it and impress it with a kiss, we present ourselves before God, the Author of it, with the whole soul, as unto the prototype of the image? Neither is it in one manner only that the creature may be lawfully worshipped, by uniting it in thought with God or a saint . . . The first is by representation; as in an image. The second is by actual, but past contact; as the things which touched Christ or a saint, the cross, the nails, the vesture, and other things. A third is, when the thing which is worshipped appertained to the saint; such as reliques of his body. For every one may thus represent to himself, in the inanimate thing which he adores—in an image, a vesture, or a bone—the presence and union of the rational thing itself (as Christ or a saint.) To these instances we may add a fourth. Since every thing of this world is the work of God, and God is always abiding and

working in it, we may more readily conceive him to be in it, than a saint in the vesture which belonged to him. And, therefore, without regarding in any way the dignity of the thing created, *to direct our thoughts to God alone, while we give to the creature the sign and mark of submission by a kiss or prostration, is neither vain nor superstitious, but an act of the purest religion.*—(*Ibid.*)

Sect. X.

LICENTIOUSNESS.

EMMANUEL SA.

Aphorismi Confessariorum. Coloniæ, 1590. (Coloniæ, 1615. Ed. Coll. Sion.)

Potest et fœmina quæque, et mas, *pro turpi corporis usu, pretium accipere et petere;* et qui promisit, tenetur solvere. — (*Aphorismi,* verbo *Luxuria, n.* 16.)

Copulari ante benedictionem aut nullum,[9] aut leve peccatum est, (etsi quidam mortale esse putant,) quin etiam expedit, si multum illa differatur.—(*Ibid.* verbo *Debitum conjugale, n.* 6.)

[9] In the edition of 1615, the words, *aut nullum,* are omitted.

CORNELIUS À LAPIDE.

Commentaria in Danielem Prophetam. Parisiis, 1622. (Antverpiæ, 1625. Ed. Coll. Sion.)

In hæc verba Susannæ (apud Danielem *c.* xiii. *v.* 22.) *Si enim hoc egero, mors mihi est* ... In hac vi et metu infamiæ mortisque, poterat Susanna dicere: *Non consentio actui, sed patiar et tacebo, ne me infametis et adigatis ad mortem,* uti dicam, *v.* 23. Quanquam fortè Susanna id vel non sciebat, vel non cogitabat. Sic enim honestæ castæque virgines putant se esse reas, seque consensisse lenonibus, si non clamore, manibus totisque viribus eis reluctentur et resistant... (*In Danielem, c.* 13. *v.* 22.)

Peccasset Susanna consentiendo et cooperando, puta commiscendo se senibus, quod ipsi petebant, *v.* 20. Potuisset tamen in tanto periculo infamiæ et mortis negativè se habere, ac permittere in se eorum libidinem, modò interno actu in eam non consensisset, sed eam detestata et execrata fuisset, quia majus bonum est fama et vita, quàm pudicitia: unde hanc pro illâ exponere licet. Itaque non tenebatur ipsa exclamare. Quod ergo exclamarit, nulloque modo libidinem eorum in se permiserit, actus fuit insignis et heroicæ castitatis.—(*Ibid. c.* 13. *v.* 23.)

GASPAR HURTADO.

De Sacramentis et Censuris. Tomus I. Antverpiæ, 1633.

Primò est difficultas, an actus conjugalis antè benedictiones nuptiales sit illicitus ... Sancius ... Navarrus ... docent non esse illicitum, et meritò; quia quamvis Tridentinum Sess. 24, de Matrimonio, cap. 1, suadeat et hortetur ne habeatur antè dictas benedictiones, nullibi tamen prohibetur.—(*Disp.* 10, *de Matrimonio, diff.* 3. *n.* 8.)

JAMES GORDON.

Theologia Moralis Universa. Tomus Prior. Lutetiæ Parisiorum, 1634. (Ed. Bibl. Acad. Cant.)

Facile est definire, an meretrix licitè retineat prostitutionis suæ pretium. Potest quidem moderatum pretium retinere.—(*Lib.* v. *Quæst.* 5. *c.* 6. *n.* 3.)

JOHN DE DICASTILLE.

De Justitiâ et Jure cæterisque virtutibus cardinalibus. Antverpiæ, 1641.

Quæres septimò, an puella, quæ per vim opprimitur, teneatur clamare, et opem implorare, ne violetur?

Cajetan ... putat teneri, non obstante infamiâ, quæ inde sequi posset: Sotus, verò et Navarrus

suprà, contrarium docent; idemque significat Sa, suprà. Cum Cajetano ego sentio, si non sit notabilis infamia, et possit clamoribus se tueri. Si enim notabilis infamia, mors, aut nimia verecundia sequatur, non videtur cum tanto suo incommodo teneri impedire peccatum alterius.—(*Lib.* i. *Disp.* 3. *Dub.* 17, *de Temperantiâ, n.* 276, 277.)

... Suppono fœminam nullum præbere consensum, nec aliquâ ratione co-operari ad turpem congressum: sed merè passivè se habere.—(*Ibid. n.* 279.)

ANTHONY ESCOBAR.

Universæ Theologiæ Moralis receptiores absque lite sententiæ, necnon problematicæ disquisitiones, Tomus I. Lugduni, 1652. (Ed. Bibl. Acad. Cant.)

Opera in ebrietate contingentia, etiam ante ebrietatem prævisa, sunt et non sunt peccata.

De fornicatione, nece, aut vulnere præviso, quæsierim an hujusmodi opera in ebrietate contingentia sint peccata?

... Opera in ebrietate contingentia non sunt peccata, nec denominatione extrinsecâ à malitia causæ; sed sunt quidam peccati præcedentis effectus.

Profectò qui ante ebrietatem prævidet futurum fornicationis aut pollutionis excessum, peccat, eique crimen illud imputatur. Attamen actus

ipse post ebrietatem nullâ malitiâ morali informatur, et per consequens non est peccatum, sed peccati præcedentis effectus .... Primæ sententiæ etsi hæreas, *existimo*, si te, post haustum merum è quo sis ebriandus, antequam peccata seu actiones externæ illæ subsequantur, datæ causæ pœniteat, tunc actiones illas *culpâ vacare;* et per consequens non esse vocanda formaliter et in se peccata, quia per pœnitentiam causa eorum fuit intercisa, et ideo sunt postea involuntaria: didici à Becano.—(*Tom.* I. *Lib.* iv. *Sect.* 2. *de vitiis capitalibus, Probl.* 28. *n.* 238. *et seq.*)

Clericus rem habens cum fœminâ in vase præpostero, incurrit, et non incurrit pœnas Bullæ, (*Pii* V.)

Incurrit plane ... (vel) non incurrit.

Existimo hanc sententiam non solùm *probabilem,* sed præponendam primæ. — (*Tom.* IV. *Lib.* xxxiii. *Sect.* 2. *de Præcept.* 6 *et* 9. *Probl.* 39. *n.* 222. *et seq.*)

Clericus sodomiticè patiens, incidit, et non incidit in pœnas Bullæ.

Non incidit ... incidit equidem ...

Hanc sententiam crediderim esse *veram* ... Unde vix auderem *primam* partem probabilem esse affirmare, nisi eam tot doctoribus fulciri aspectarem.—(*Ibid. Probl.* 40. *n.* 225.)

Clericus crimen sodomiticum, semel, bis aut ter perpetrans, incurrit, et non incurrit præfatæ Bullæ pœnas.

Incurrit profectò....

Non incurrit; quia in Bullâ illâ Pontifex pœnas infligit clericis sodomiam exercentibus; at in jure intelliguntur hi qui aliquid frequenti usu efficiunt ... ita Azor ...

Nimis rigidam esse primam partem reor; ideo *teneo secundam.* Unde putarim non sufficere unicum lapsum, nec si bis aut ter quis tale crimen commiserit, ut Bullæ pœnis subjiciatur.—*(Ibid. Probl.* 41. *n.* 227 *et* 228.)

Clericus vitium bestialitatis perpetrans, incurrit et non incurrit Bullæ Pii* V. *pœnas.

Incurrit quidem ... non incurrit...

Veriorem admodum *hanc* puto esse sententiam.—*(Ibid. Probl.* 44. *n.* 237.)

Masculus, causâ libidinis, masculum rapiens, est, et non est ordinariæ legis pœnæ obnoxius.

Obnoxius non est raptor masculi capitali legis pœnæ ...

Certè Imperator loquitur expressè de fœminarum, non virorum, raptu; et si voluisset in ea masculorum raptum comprehendere, eos equidem nominasset ... Unde magis mihi sententia *hæc* placet.—*(Ibid. Probl.* 51. *n.* 258, 259.)

SIMON DE LESSAU.

Propositions dictées dans le Collège des Jésuites d'Amiens, par Simon de Lessau. 1665, 1666.

Mortaliter non peccant mulieres, quæ se præbent conspiciendas adolescentibus, à quibus se

credunt turpiter concupiscendas, si hoc faciant aliquâ necessitate, aut utilitate, aut ne se privent suâ libertate, vel jure exeundi domo, vel standi ad ostium vel fenestram domus.

THOMAS TAMBURIN.

Theologia Moralis. Lugduni, 1659.

Quantum pro usu corporis justè exigat mulier?

Ad posteriores autem quæstiones, quæ hujus pretii taxam inquirebant, communis responsio est, spectatis omnibus, id est, personæ nobilitate, pulchritudine, ætate, honestate, &c. esse id decernendum; plus enim meretur honesta, et nemini pervia, quàm omnibus obvia, &c. Verùm ad hanc responsionem, animus qui explicatius aliquid, et magis determinatum desiderat, non omninò acquiescit.—(*Explicatio Decal. Lib.* vii. *c.* 5. § 3. *n.* 23.)

Distinguunt nonnulli. Vel enim sermo de meretrice, vel de fœminâ honestâ. Meretrix (ait de Lugo) non potest jure petere, vel accipere, nisi quantum plus minus solet ipsa eadem à cæteris conquirere; hæc enim est emptio et venditio inter illam et amasium; hic dat pretium, illa usum corporis. Cùm igitur conditio emptionis et venditionis justæ requirat, ut pretium sit illud quo communiter res venditur, ita erit et hic. Quare si meretrix dolo fingens se esse honestam, cùm tamen talis in communi opinione non sit; vel

fingens ab aliis multum accipere, plus notabiliter accipiat, obligabitur excessum restituere: nisi fortè ex circumstantiis colligat esse liberalem donationem amasii, quam ego tunc adesse præsumerem, quandò is sponte et non exactus à meretrice, tantam vel tantam mercedem porrigeret. De promissione nimis prodigâ, vide quæ dixi, *cum de Juramento.—(Ibid. n.* 24.)

At verò fœmina honesta potest petere et sumere quantùm ei placet. Ratio est, quia in his et similibus rebus, quæ pretio statuto vel vulgari carent, tanti res potest vendi, quanti eam æstimat qui vendit; at puella honesta plurimi potest suam honestatem æstimare. Unde vides, meretricem, de quâ *num. præced.* fuit locutio, potuisse initio suæ prostitutionis plus accipere: at ubi tanto vel tanto pretio honestatem suam æstimavit, huic æstimationi debet stare; secùs, venderet suprà æstimationem. Hæc ex De Lugo. Fateor hanc distinctionem esse probabilem; sed quoniam non improbabilis est sententia ... dicens in rebus quæ non sunt victui ac vestitui, et his similibus necessariæ, quemlibet posse rem suam vendere, quanti sine fraude potest: Sic enim conceditur falconem, canem venaticum, gemmam tanti vendere quanti quis potest; quia hæc sunt ad delicias, non ad necessitatem. Cur etiam id non sit sentiendum de meretrice, quæ usum actualem sui corporis velit, huic vilius, huic carius, ut ei libet, sine dolo vendere? Addidi (sine dolo) nam si mendaciis

utatur et fallaciis, non illa solùm meretrix, verùm etiam quæcumque aliàs honesta, similibus utens, paris erit injustitiæ rea.—(*Ibid.* n. 25.)

JAMES TIRINUS.

In S. Scripturam Commentarius. Antverpiæ, 1668. (Dilingæ, Francof. 1704. Ed. Coll. Sion.)

Neque enim tenebatur (Susanna) ad conservandam castitatem, clamando sese diffamare, et in mortis periculum conjicere; cum integritas corporis minus bonum sit quam fama vel vita.—(*In Danielem, c.* xiii. *v.* 22.)

N. CHARLI.

Propositions dictées au Collège de Rhodes, par N. Charli Jésuite, Professeur de Théologie, rapportées dans l'Ordonnance de l'Evêque Comte de Rhodes, du 19 *Octobre,* 1722 *et censurées par la dite Ordonnance, après le refus du dit Charli, d'en faire une retractation claire, nette et précise* 1722.

Sunt varia legis naturæ precepta ita obscura, ut vix possint a viris fidelibus et doctis percipi, tale est preceptum prohibens simplicem fornicationem cum adhibitâ prudenti cautione pro honestâ educatione prolis si nascatur ... Idem dic ... de pollutione, præsertim quando est necessaria ad sanitatem, vel etiam ad vitam conservandam, ac de similibus aliis quæ communi Doctorum consensu jure naturæ prohibita sunt.—(*Prop.* 12. *Cens. Episc. p.* 11.)

JOHN BAPTIST TABERNA.

Synopsis Theologiæ practicæ. Coloniæ, 1736.

Si puellæ vis inferatur, et ipsi quidem displiceat fornicatio, non tamen aggressori resistat efficaciter ex parte suâ, seu quantum hic et nunc moraliter potest et debet, fornicatio consebitur illi voluntaria, saltem *interpretativè,* et peccabit *graviter.* Si tamen ob evidens periculum gravissimi mali, v. g. *mortis, aut ingentis infamiæ,* non adhibeat omnia omninò media quæ potest ad vim repulsandam, *fornicatio non imputabitur illi ad peccatum,* secluso consensu in illam: . . . Cæterùm in praxi propter periculum consensûs in delectationem veneream, planè *suadendum,* ut puella omni modo physico quo potest, aggressori resistat, etiam contemptâ morte et infamiâ.—(*Tom.* I. *Pars* I. *Tr.* 1. *c.* 3. § 1.)

THOMAS SANCHEZ.

De Sancto Matrimonii Sacramento disputationum, posterior editio. Lugduni, 1739. (Antverpiæ, 1626. Ed. Coll. Sion.)

Utrum censeatur matrimonium consummatum, si solus vir intra vas naturale fœminæ seminet? Communis sententia affirmat censeri consummatum; eoque innititur fundamento, quod semen fœmineum ad generationem necessarium non sit . . . (*Tom.* I. *Lib.* ii. *Disp.* 21. *Quæst.* 2. *n.* 10.)

Sed quamvis hæc sententia communior et probabilior sit, non tamen est adeò certa, ut quidam ex ejus defensoribus existimant; cùm innititur illi soli principio philosophico, quòd semen fœmineum non sit necessarium ad generationem; et illud non est certum, quia satis probabiliter multi tenent contrarium ... Cùm ergo fundamentum non sit certum, ita nec opinio illi innitens. Quod adeò probabile est, ut Suarez fateatur cum aliis, esse probabile adfuisse semen in Virgine, absque omni prorsus inordinatione, ut ministraret conceptioni Christi materiam, ut sic esset vera et naturalis mater Dei. Quod idem defendit *Pero Mato in Append. ad Tract. de Semine;* ubi quid naturale et quid miraculosum fuerit in Christi conceptione, § *An verò Maria Virgo,* et probat absque omni inordinatione et concupiscentiâ, decidi posse semen.—*(Ibid. n.* 11.)

Triplex in hâc disputatione involvitur quæstio. Prima, quando vas innaturale usurpatur. Secunda, quando seminatio utriusque conjugis non est simultanea, vel datâ operâ, est extra vas legitimum. Tertia, quando est extra, ratione impotentiæ.—*(Tom.* iii. *Lib.* ix. *Disp.* 17. *n.* 1.)

Quæstio 1.—An semper sit culpa lethalis, ubi, vase naturali omisso, innaturali conjuges abutuntur? Et quidem ubi in vase innaturali copula consummatur, aut est animus consummandi, manifesta est sodomia lethalis, peccatumque contra naturam. Quia adversatur fini naturali illius

copulæ, qui est prolis generatio. Nec uxor ad similem copulam, sed ad solam copulam intra vas legitimum, uxor est.—*(Ibid. n.* 2.)

Aliqui tamen id admittunt, ut refert Abulensis ... ut verum sit in viro agenti, secus in fœmina patienti. Quia non habet sui corporis potestatem, sed solus vir. Deindè, quia stat, petentem reum esse culpæ, reddentem verò illius immunem. Verùm tenendum est nullo modo licere uxori pati copulam sodomiticam, aut effusionem seminis extra vas; licèt aliàs mors sibi comminata obeunda sit. Quia ea copula est intrinsecè mala, pejorque fornicatione, quæ nullo timore potest honestari; nec est matrimonialis quæ sola licita est ... Nec obstat argumentum contrarium, quoniam vir non habet potestatem in uxoris corpus, ad quemcumque usum, sed ad solum uxorium intra vas legitimum. Hoc tamen libenter fatebor, si velit vir intra vas legitimum copulam habere, quamvis tempore effusionis seminis soleat membrum retrahere, quo semen extra decidat, uxorem copulæ assentientem, minimè autem membri retractioni, liberam esse à culpâ. Quia dat operam rei licitæ, debitum legitimè exactum reddens, et malitia viri est omninò extrinseca, et aliena ab illo actu, nec uxor illi assentiens fit particeps, quin potiùs dissentit culpæ.—*(Ibid. n.* 3.)

Rogabis forsan, qualis culpa sit, si vir volens legitimè uxori copulari, quo se excitet, vel majoris voluptatis captandæ gratiâ, inchoet copulam cum

eâ sodomiticam, non animo consummandi, nisi intra vas legitimum, nec cum periculo effusionis extra illud. Quæstionem hanc tetigit Navar.... et facilè se ab eâ expedivit, dicens tantùm repirir peccatum tactus cujusdam illiciti, nec teneri virum confiteri circumstantiam sodomiæ. Quare apertè solam venialem culpam in eo actu agnoscit; nullamque reddit rationem. Et huic sententiæ favere videtur Ovandus ... ubi ait omnem coitum libidinosum excusari inter conjuges, modò non si periculum extraordinariæ pollutionis. Atque probari potest. Quia quidquid conjuges efficiunt, servato vase legitimo, non excedit veniale crimen Vas autem servari dicitur, quoties extra illud non effunditur semen: ut contingit in præsenti. Secundò, quia tactus hic, instar tactuum membri virilis cum manibus, aut uxoris cruribus, reliquisque partibus, potest ad copulam conjugalem referri, nimirum, ut vir eâ delectatione excitetur aptiorque ad eam efficiatur, et esto ad solam voluptatem referretur, esset culpa venialis, quale sunt cæteri tactus ita relati ad voluptatem.. (*Ibid*, *n.* 4.)

Prima tamen conclusio sit: Sanum est consilium, ut curetur simul utrumque semen effundi quare conjugi tardiori ad seminandum consulendum est, ut ante concubitum tactibus venereis excitet, ut vel sic possit in ipso concubitu simul effundere semen. Ita Cajetan ... Et ratio est Quia licèt semen mulieris non sit ad generationem

necessarium, multum tamen confert ad facilius generandum. Tum quia vis activa seminis virilis in fœmineum agens, conceptum pulchriorem ac nobiliorem format; tum etiam, quia fœminea matrix voluptate effusione seminis irritata ac incensa, avidiùs virile semen complectitur. Et fœmineum semen valdè utile esse generationi, ad idque à naturâ institutum, vel ex eo convincitur, quod natura nihil frustraneum, sed universa in finem aliquem referens agat. Cùm ergo veneream delectationem, eamque vehementissimam in fœminæ seminatione constituerit, cujus manifestus testis est sedatio venereæ concupiscentiæ ex illâ in fœminis consurgens, signum est evidens hanc seminationem à naturâ institutam ad generationem, specieique conservationem, si non ut necessariam, saltem utilissimam.—(*Ibid. n.* 8.)

FRANCIS XAVIER FEGELI.

Quæstiones practicæ de munere Confessarii. Augustæ et Herbipoli, 1750.

Quæst.—Cui obligationi subjectus sit qui defloravit virginem?

Resp.—Qui corrupit volentem virginem et consentientem, præter obligationem pœnitendi nullam aliam incurrit: quia puella habet jus usum sui corporis validè concedendi, quin possint absolutè impedire parentes, nisi eatenùs quatenùs tenentur

cavere, ne per proles suas offendatur Deus.—— (*Pars* IV. *c.* 8. *n.* 127.)

BUSEMBAUM & LACROIX.

Theologia Moralis, nunc pluribus partibus aucta à R. P. Claudio Lacroix, Societatis Jesu. Coloniæ, 1757. (Coloniæ Agrippinæ, 1733. Ed. Mus. Brit.)

Taberna dicit, puellam non peccare, si ob evidens periculum mortis vel ingentis infamiæ, non adhibeat omnia omninò media ad depellendum stupratorem; v.g. si hunc, cùm posset, non occidat, si non inclamet viciniam, sed merè patiatur coitum, tamen secluso omni periculo consensûs. Et licet hanc propositionem editis libris teneant authores plures quam 50, quos refert vind. Tabernæ ... tamen non expedit eam publicè proponere aut defendere, quia apta est causare abusus, præsertim apud rudes.—(*Tom.* II. *Lib.* iii. *Pars* I. *Tr.* 4. *c.* 2. *Dub.* 2. *Qu.* 199. *n.* 916.)

TRACHALA.

Lavacrum Conscientiæ. Bambergæ, 1759.

Sebaldus concubinarius confitetur se sæpius labi cum consanguineâ quam domi alit.

Quæst.—An sit absolvendus antequam concubinam dimittit?

2. Quæ proxima occasio censeatur esse peccandi?

Resp.—Ad primum membrum. Si in hunc finem alit consanguineam, non est absolvendus, nisi promittat se illam dimissurum.

Sed quid, si illa concubina sit valdè bona et utilis œconoma?

Resp.—Nec tunc quidem potest absolvi.

Sed quid, si nullam aliam possit habere?

Resp.—Tali casu esset absolvendus, quamdiù illa impotentia aliam acquirendi durat.—*(pp.* 96, 97, 98.)

. . . .

Resp.—Jam ad secundum membrum. Occasio proxima est illa, quæ moralem certitudinem lapsûs facit in prudenti hominum æstimatione; sivè sunt illæ circumstantiæ loci, temporis et personarum &c. in quibus si sit constitutus, certum est moraliter, te peccaturum novo peccato mortali. Ita De Lugo, &c. Unde non est censendus is in occasione proximâ, qui decies tentatus solùm acquievit bis aut ter.—*(Ibid. p.* 99.)

Sect. XI.

PERJURY, LYING, FALSE-WITNESS.

EMMANUEL SA.

Aphorismi Confessariorum. Coloniæ, 1590. (Coloniæ, 1615. Ed. Coll. Sion.)

It is not a mortal sin to swear that you will *not* do that which it is better to do; nor if you swear a false oath as to words, but a true oath in reference to the meaning of the enquirer: as if in the time of the plague you should swear that you were not come from such a place, *understanding,* that in which the plague prevailed, as he supposes; or, that you had not spoken to such a man, *meaning,* upon the subject which your enquirer may suspect ... And lastly, since you are not bound to swear according to the meaning of the enquirer, you may according to your own; which some deny, affirming, that words which are absolutely false are not excused by such an *understanding of intention.* There are learned men in favour of either opinion, who maintain it on either side with probability.—*(Aphorismi,* verbo *Juramentum, n.* 6.)

FRANCIS TOLET.

Instructio Sacerdotum. Romæ, 1601. (Antverpiæ, 1603. Ed. Coll. Sion.)

There is still another point to be considered in reference to an accused person: when he is not lawfully examined, in what words he should reply when he has really committed the crime... The whole and only difficulty is, whether, when he is pressed, he may reply, *I have not done it.* Now, in the first place, it is certain that he is not permitted to tell a lie: for he would be perjured, and, in any case, would sin mortally: but it is lawful for him to use equivocation. Sotus maintains, that it is not lawful for him in any way to say, *I have not done it;* because in this reply there would be no equivocation, but a lie. Yet Adrian asserts, that such an accused person may say, *I have not done it.* Cajetan affirms that he might answer, that he had no accomplices, although he had. And I think this to be the more probable. Yet the accused should be careful to use such expressions according to his meaning in a true sense, as if he intended to say, *I have not done it,* meaning, since he had been *in prison;* and, *I have had no accomplices,* understanding, *in other crimes,* or some such meaning: otherwise it would be a lie; but not in this manner; because

in such a case his words are not to be considered according to the meaning of the judge, but of the accused himself.[10]

FRANCIS SUAREZ.

Operis de Virtute et Statu Religionis, Tomus II. Lugduni, 1614. (Moguntiæ, 1623. Ed. Coll. Sion.)

It is not intrinsically wrong to use equivocation, even in making oath: whence it is not always perjury.[11]

This is the sure and common opinion ... For, to speak with such equivocation is not always a lie, neither is it therefore intrinsically wrong: and therefore to confirm it by an oath is neither perjury, nor intrinsically a sin ... The reason is, that a lie is a declaration contrary to the sense of the speaker; for it is he who is bound to adapt his words to his own meaning, and he is not always bound to adapt them to the understanding of his hearer. But he who uses ambiguous words in a sense which is agreeable to his own meaning,

[10] "Tamen cautus debet esse reus, ut talia verba proferat juxta suam intentionem in sensu vero, puta, ut intendat dicere, *non feci*, puta, *in carcere;* et, *non habui complices*, in *aliis criminibus*, vel aliquid simile, aliàs esset mendacium; non autem illo modo; quia verba, in tali casu, non sunt consideranda juxta judicis intentionem, sed ipsius rei."—*Lib.* v. *c.* 58. *n.* 7.

[11] "Non est intrinsecè malum uti *amphibologiâ*, etiam jurando: undè nec semper est perjurium."—*Lib.* iii. *de Juram. Præcept. et Peccat. eis contr. c.* 9. *Assert.* 1. *n.* 2.

cannot be said to speak against his meaning: therefore he does not lie, he does not utter a lie: therefore, thus to speak is not intrinsically wrong; for there can only be such wickedness in consequence of the lie. Whence it is inferred, that to confirm such an expression with an oath is not perjury; because by that oath God is not called to witness a lie, since that is not a lie.—(*Lib.* iii. *de Juram. Præcept. et Pecc. eis contrar. c.* 9. *Assert.* 1. *n.* 2.)

THOMAS SANCHEZ.

Opus Morale in Præcepta Decalogi. Venetiis, 1614. (Antverpiæ, 1624. Ed. Coll. Sion.)

He who may conceal goods which he requires for the sustenance of life, lest they should be seized by his creditors and himself reduced thereby to beggary, may swear, when he is examined by the judge, that he has no concealed goods. *And they who are privy to it may swear the same thing,* provided they are persuaded that he has lawfully concealed them for that purpose, *understanding within themselves,* that he does not retain any things concealed which he is bound to discover to the judge.—(*In Præcept. Decal. Pars* II. *Lib.* iii. *c.* 6. *n.* 31.)

When a man who has truly or feignedly promised marriage, is, for some reason, free from the obligation of fulfilling his promise, *he may swear,*

when required by the judge, *that he did not promise, understanding*, in such a manner that he is bound to fulfil his engagement. Which applies ... not only when there is manifest cause for not fulfilling the promise, but also when it is probable in the opinion of learned persons that he is not bound to fulfil it. Because, by adopting a probable opinion, *he may think that he is not bound, with a safe conscience.*[12]

If a sworn promise to pay any sum of money be unjustly extorted, it is lawful for the person who swears to use this equivocation: *I swear to you that I will pay the money*, understanding, that the case (of the pronoun), *to you*, is governed by the verb *to swear:* so that the meaning may be, *I swear to you, that I will hereafter pay the money, either to yourself, or to some one else* ... If, moreover, in the language in which the oath is sworn the name of God has different significations, *it would be lawful to swear by God, by using that word in another sense.*[13]

[12] "Sive verè, sive fictè promittens matrimonium, immunis est ob aliquam causam ab implendi obligatione, posse eum à Judice vocatum, *jurare se non promisisse, intelligendo*, ità ut teneatur implere. Quod ... diximus procedere, non tantùm quando est certa causa non implendi, sed etiam quoties sapientum judicio est probabile non teneri servare. Quia potest, amplectendo opinionem probabilem, existimare se, *tutâ conscientiâ, non obligatum.*"—*In Præcept. Decal. Pars* II. *Lib.* iii. *c.* 6. *n.* 32.

[13] "Si per injuriam extorqueatur promissio jurata alicujus

A man who is *urged* to take a woman for his wife whom he is not *compelled* to marry, may *swear* that he will take her, by *understanding* within himself, *If I am obliged*, or, *If she should afterwards please me.*—(*Ibid.* *n.* 39.)

He would not sin mortally who, without deception, but influenced by his reverence for an oath, and from scruple, *should feign to swear, so that the bystanders and the notary might think that he did swear.*[14]

VALERIUS REGINALD.

Praxis Fori Pœnitentialis. Lugduni, 1620, Tom. II. (Moguntiæ, 1622. Ed. Coll. Sion.)

If there is a lawful cause for using equivocation or artifice in swearing, even although he to whom the oath is sworn should understand it in a sense different from that in which it is understood by him who swears it, and would thus be deceived, a mortal sin is not committed; and sometimes it

pecuniæ dandæ, licere juranti uti hâc æquivocatione: *Juro tibi me numeraturum pecuniam,* intelligendo, ut ille casus, *tibi,* regatur à verbo *Juro:* ita ut sit sensus, *Tibi juro, fore ut numerem pecunias, sive tibi, sive alteri*.... Item, si in eâ linguâ in quâ juratur, nomen Dei habeat diversas significationes, *liceret jurare per Deum, usurpando id nomen in aliâ significatione.*"—(*Ibid.* *n.* 37.)

[14] "Nec enim mortaliter peccaret, si nullâ fraude, sed reverentiâ juramenti ductus et scrupulo, *fingeret se jurare,* itâ ut astantes et tabellio intelligerent eum jurare" ...—*Ibid.* c. 7, n. 2

does not even amount to one which is venial.—(*Tom.* II. *Lib.* xviii. *c.* 7. *Sect.* 1. *n.* 90.)

Qu.—Whether it is lawful to conceal the truth by speaking ambiguously?... It is lawful. And the ambiguity by which the truth may be concealed without a falsehood is such, that what a man utters shall be true according to his *own* meaning, although it may be false according to the sense of his hearer, and the common acceptation.—(*Lib.* xxiv. *c.* 1. *Sect.* 4. *n.* 9.)

The equivocation which is here spoken of, is not only that which arises from the different significations of words... but that which also happens when words are pronounced which are indeed false when uttered aside and taken separately, *but are true with certain additions which are understood by the speaker.*[15]

LEONARD LESSIUS.

De Justitiâ et Jure. Parisiis, 1628. (Antverpiæ, 1621. Ed. Coll. Sion.)

If a judge examines concerning an action which has been committed without sin, at least without mortal sin, *the witness and the accused are not*

[15] "Adverte autem amphibologiam de quâ hic agitur, esse non tantùm eam quæ contingit ex diversâ verborum significatione, ... sed etiam quæ contingit, cùm verba prolata sunt quidem falsa seorsìm per seque sumpta; *sed vera sunt aliquibus adjunctis, quæ à dicente subintelliguntur.*"—*Lib.* xxiv. *c.* 1. *Sect.* 4. *n.* 10.

obliged to answer according to the meaning of the judge.[16] For instance, you have killed your assailant Peter, having observed a reasonable forbearance, or refrained from any considerable excess. *You are not bound to acknowledge that you have killed him,* although the report of your having done so has been spread; neither is the witness bound to give evidence of it. For the judge tries you for murder: and if you should confess it and could not prove that you had done it in necessary self-defence, he would condemn you of homicide upon a false presumption.—(*Lib.* ii. *c.* 31. *dub.* 3. *n.* 14.)

Hence it follows, that there is no compulsion to swear according to the meaning of the judge, *but that equivocation and mental restriction may be used.*[17]

A priest should not oblige his penitent to confess the truth, while there is a hope of escaping ... But when there is no hope of escape (as if the criminal should perceive that his crime may be readily and fully proved), then he is bound to confess the truth, because there is no longer reason for concealing it.—(*Ibid. n.* 18.)

[16] " Si judex quærat de facto, quod absque culpâ, saltem lethali, patratum est, *testem et reum non teneri respondere ad mentem judicis.*"—*Lib.* ii. *c.* 31. *dub.* 3. *n.* 14.

[17] " Ex dictis sequitur primò, non teneri jurare ad mentem judicis, *sed posse uti amphibologiâ, vel mentali restrictione* ..." *Ibid. dub.* 3. *n.* 17.

VINCENT FILLIUCIUS.

Moralium Quæstionum de Christianis officiis et casibus conscientiæ, Tomus II. Lugduni, 1633. (Ursellis, 1625. Ed. Coll. Sion.)

1. I ask, whether it is wrong to use equivocation in swearing? It must be premised, that equivocation is nothing more than this, that the swearer understands the words in a sense different from that in which another person receives them.—(*Tom.* II. *Tr.* 25. *c.* 11. *de Juram. n.* 321.)

I answer, 1st, that it is not in itself a sin to use equivocation in swearing . . . This is the common doctrine after Suarez. 2dly, That it may often be a sin to use equivocation, as, when it is done without a reasonable cause, or in order to deceive: in which sense some holy fathers are to be understood.—(*Ibid. n.* 322.)

2. Is it perjury or sin to equivocate in a just cause? It is not perjury: as, for instance, in the case of a man who has outwardly made a promise without the intention of promising: if he is asked whether he has promised, he may deny it, ***meaning, that he has not promised with a binding promise;*** and thus he may ***swear:*** otherwise he might be compelled to pay a debt which he did not owe.—(*Ibid. n.* 323.)

3. If the equivocation be only mental, is the oath lawful?—I answer, 1st, that it is a ***probable***

opinion that it is *not* lawful to swear in such a case . . . I answer, 2dly, that it is *more probable* that it *is* lawful.—(*Ibid. n.* 325, 326.)

4. With what precaution is equivocation to be used?—When we begin, for instance, to say, "*I swear,*" we must insert in a subdued tone the mental restriction, "*that to-day,*" and then continue aloud, "*I have not eaten such a thing;*" or, "*I swear,*" then insert, "*I say,*" then conclude in the same loud voice, "*that I have not done this or that thing:*" for thus the whole speech is very true.[18]

SECT. XII.

COLLUSION OF JUDGES.

HONORATUS FABRI.

Apologeticus Doctrinæ Moralis Societatis Jesu. Lugduni, 1670. (Coloniæ, 1672. Ed. Coll. Sion.)

Is a judge bound to restore that which he has received as a bribe for passing an unjust sentence? Some affirm that he is . . .

[18] "Cùm incipit, verbi gratiâ, dicere *Juro*, interponere submissè restrictionem mentalem, *ut me hodie*, et deindè addere altâ voce, *non comedisse rem illam;* vel, *Juro*, et interponere, *me dicere*, tùm absolvere altâ item voce, *quod non feci hoc vel illud;* sic enim verissima est oratio tota."—*Tom.* II. *Tr.* 25. c. 11. *de Juramento, n.* 328.

The reason is, that a judge cannot receive any thing, either for a just or an unjust sentence. Yet he is bound to restore that which he has received for a just sentence, because the donor is supposed to have given it by compulsion, since he had a right to the just sentence. *But it is otherwise with him who has procured an unjust sentence to which he had no right: for then the judge is not bound to restore, at least until required to do so by a judicial sentence!*[19]

JOHN BAPTIST TABERNA.

Synopsis Theologiæ Practicæ. Coloniæ, 1736.

Qu. 5.—Is a judge bound to restore the bribe which he has received for passing sentence?

... *If he has received the bribe for passing an unjust sentence, it is probable that he may keep it ... This opinion is maintained and defended by fifty-eight doctors.*[20]

Qu. 6.—May a judge receive presents?

... Scripture ... and justice forbid the recep-

19 "Secùs tamen qui obtinuit injustam, ad quam nullum penitus jus habebat; igitur restituere hic non tenetur, saltem ante judicis sententiam."—*Anonymus adversus Anonymum*, c. 30.

20 "... Si autem pro injustâ sententiâ pretium acceperit, probabiliter retinere potest ... Hanc sententiam tenent et defendunt quinquaginta-octo doctores."—*Pars* II. *Tr.* 2. c. 31.

tion of presents, except of certain provision for eating and drinking which may be consumed in a few days.—(*Pars* II. *Tr.* 2. *c.* 31.)

BUSEMBAUM & LACROIX.

Theologia Moralis, nunc pluribus partibus aucta à R. P. Claudio Lacroix, Societatis Jesu. Coloniæ, 1757. (Coloniæ Agrippinæ, 1733. Ed. Mus. Brit.)

Is a judge bound to restore the bribe which he has received for pronouncing judgment?

Answ.—If he has received it for a just sentence he is bound to restore it, because it was otherwise due to the pleader, and he has therefore received no benefit for his money.

If the judge has received it for an unjust sentence, he is not bound by natural right to make restitution, as Bannez, Sanchez, &c. teach, because he was not obliged to pronounce that unjust sentence. But this action is useful to the pleader, and the unjust judge exposes himself to great danger by it, especially in his reputation, if he should be convicted of injustice. *Now the exposure to such danger in the service of another may be valued at a price.*[21]

[21] " Hæc autem actio est utilis litiganti, et injustus judex ratione illius subit magnum periculum, præsertim famæ, si de injustitiâ convincatur. *Subire autem pro altero tale periculum ad causandum ei utilitatem, est pretio æstimabile.*"—*Tom.* IV. *Lib.* iv. *de Judice, c.* 3. *Dub.* 2. *Art.* 4. *Quæst.* 268. *n.* 1498.

SECT. XIII.

THEFT AND SECRET COMPENSATION.

EMMANUEL SA.

Aphorismi Confessariorum. Coloniæ, 1590. (Coloniæ, 1615. Ed. Coll. Sion.)

It is not a mortal sin *to take secretly* from him who would give if he were asked, although he may be unwilling that it should be taken secretly; *and it is not necessary to restore.*

It is not theft to take a *small* thing secretly from a husband or a father: but if it be *considerable* it must be restored.

If you have taken any thing which *you doubt to have been your own,* some say that you ought to restore it, *others deny it;* because, in the doubt, *the condition of the possessor is the better.*[22]

He who has caused no loss in taking any thing which belonged to another, because the proprietor made no use of it, is not bound to restore it if it will not be of any future use to its owner.

He who from any urgent necessity, or without causing much loss, takes wood from another man's pile, *is not obliged to restore it.*

[22] "Si accepisti quod dubitas an tuum esset, debere te restituere quidam aiunt, *alii negant, quòd in dubio melior sit possidentis conditio.*"—*Aphorismi,* verbo *Furtum,* n. 7.

He who has stolen small things from any one at different times, is obliged to make restitution when they amount together to a considerable sum, *although some persons deny it with probability.*—(*Aphorismi,* verbo *Furtum, n.* 3—8.)

FRANCIS TOLET.

Instructio Saeerdotum, ac de Septem Peccatis Mortalibus. Romæ, 1601. (Antverpiæ, 1603. Ed. Coll. Sion.)

A man cannot sell his wine at a fair price, either on account of the injustice of the judge, or through fraud of the purchasers who have agreed among themselves to be few in number in order to lower the price: then he may diminish his measure, or mix a little water with his wine, and sell it for pure wine of full measure, demanding the full price, provided only that he does not tell a lie: which if he does, it will neither be a dangerous nor a mortal sin, neither will it oblige him to make restitution.—(*De Septem Peccat. Mort. c.* 49. *n.* 5.)

VALERIUS REGINALD.

Praxis Fori Pœnitentialis. Lugduni, 1620. (Tom. I. Coloniæ, 1622. Ed. Coll. Sion.)

Servants may not take the property of their masters secretly and by way of compensation, on pretence that their wages are not equitable;

unless it should in reality appear to be the case in the opinion of an experienced man.—(*Tom.* I.—*Praxis, Lib.* x. *c.* 18. *n.* 258.)

Servants are excused both from sin and restitution if they only take in *equitable* compensation; that is, *when they are not furnished with such things necessary for food and clothing as are usual in other houses, and which ought to be provided for similar servants, they only take so much of their masters' property as will compensate for such an injustice, and no more*.... Among the conditions of a lawful compensation this is the chief, *that the debt cannot be obtained by any other means*.[23]

JAMES GORDON.

Theologia Moralis Universa. Lutetiæ Parisiorum, 1634. (Ed. Bibl. Acad. Cant.)

Of what value the thing stolen ought to be, in order to render the theft a mortal sin compelling restitution.

[23] "Excusari autem famulos et à peccato, et à restitutione, si capiant in compensationem justam; nempè, qua, cùm non administrentur ipsis ad victum et vestitum necessaria, qualia in aliis domibus communiter solent ac debent similibus famulis subministrari; tantum de bonis dominorum accipiant, quantum ad compensationem talis injuriæ requiritur, neque plus... Inter conditiones licitæ compensationis, illa una est; quòd res debita nequeat aliter quàm per eam obtineri."—*Lib.* xxv. *c.* 44. *n.* 555. (*Tom.* II. Moguntiæ, 1622. Ed. Coll. Sion.)

Some think that the value cannot be accurately defined, but that it must rest upon the opinion of a prudent man depending upon the circumstances of time and place, and on the manner in which the theft has been committed, the injury which has resulted from it, and the quality of the persons, whether they are princes, rich men, persons in the middle rank of life, or poor.—(*Tom.* I. *Lib.* v. *Qu.* 3. *c.* 2. § 1.)

A son is sometimes, and even often, to be accounted free from deadly sin and from the necessity of restitution, when he robs his father: and sometimes he is reckoned to sin grievously. A son is not accounted to sin mortally, 1. when he has a probable reason for believing, that if his father were asked, he would grant him (what he steals) without reluctance; for then the owner is not averse to the *matter*, but to the *manner* of the transaction. 2. If the amount is not thought considerable in respect to his condition. 3. If he steals with the intent to give alms to one who is in great need; for then his parent is not *reasonably* averse to it. 4. If he robs his father to procure an innocent diversion suited to his rank... (*Ibid.* *c.* 4. § 1.)

STEPHEN FAGUNDEZ.

In quinque posteriora præcepta Decalogi. Lugduni, 1640. (Ed. Coll. Sion.)

An useful doubt arises in the case of a son who transacts at a distance his father's business, or always remains with him in the house to sell the goods of his father who is a merchant, whether he may take secretly as much of his father's property in return for his labour and industry, as his father would have given to a hired servant for the same labour and occupation; and that, too, in addition to his father's expense in maintaining him? The reply must be made in the *affirmative*.—(*Tom.* II. *Lib.* vii. *c.* 3. *n.* 11.)

Servants are also bound to restore to their master whatever they have taken beyond their wages and proper food, provided that their masters have not compelled them to fulfil duties over and above those for which they agreed; *for then they may take something more* (provided it be just) for the duty and service which they are compelled to discharge beyond their agreement.—(*Ibid.* *c.* 11. *n.* 4.)

FRANCIS AMICUS.

Cursûs Theologici, Tomus V. Duaci, 1642.

He who has stolen to a considerable amount, *is not obliged under pain of mortal sin to restore the whole;* but it is sufficient if he restore as much as will secure his neighbour from considerable loss: so that if the amount of the theft be *one florin,* the thief is not bound, under pain of mortal sin, *to restore the whole florin,* but it will be sufficient to restore *four or five grotes,* by which the material loss occasioned by the theft is removed.—(*Disp.* 38. *Sect.* 4. *n.* 47.)

STEPHEN BAUNY.

Somme des Péchés qui se commettent en tous Etats. Rouen, 1653.

Qu. 10.—Whether from many small thefts one can result which would be a mortal sin? For instance, a penny has been taken from one or more persons at different times; it is asked whether these trifling and inconsiderable sums, taken together, constitute a sin which is mortal? and under what circumstances?

The common opinion is, that the last act of theft, which is necessary to complete the sum which constitutes the mortal sin, may deprive a man of the friendship of God, and that therefore

it must be ranked among the number of mortal sins. Thus reason Salas, Filliucius, &c. . . . Yet with their permission I will venture to say, that the last theft, which is supposed to be as inconsiderable as those which have preceded it, *is only venial* . . . For the action takes its nature from the object, and the theft from the injury which is committed, &c. Emmanuel Sa, at the word *Furtum (n.* 8), reasoning upon this ground, says, that it is very probable that he who *per vices pauca alicui est furatus, cùm ad notabilem quantitatem pervenerit,* is not obliged, under pain of eternal damnation, to restore any thing . . . And these trifling thefts, committed on different days and at different opportunities, against one man or against many, *however great may be the amount which has been stolen, will never become mortal sins. (Des Larcins, c.* 10.)

THOMAS TAMBURIN.

Explicatio Decalogi. Lugduni, 1659. (Lugduni, 1665. Ed. Coll. Sion.)

That a number of small thefts may constitute a mortal sin, it is necessary that they should be committed continuously, and that they should not be separated by any considerable intervals of time . . . If four years elapse between the commission of one theft and another, it is accounted by *Rebel* to be a considerable interval . . . one

year by Sanchez ... six months by some, and fifteen days by others.—(*Lib.* viii. *Tr.* 2. *c.* 3. § 1. *n.* 3.)

Compensation of Servants.

Qu. 4.—May servants requite themselves clandestinely, when their masters deny them a just remuneration?

Ans.—They certainly may if they refuse them equitable recompense, but only on the conditions described (at § 1.)—(*Ibid. de compensat. occult. c.* 5. § 5. *n.* 1.)

BUSEMBAUM & LACROIX.

Theologia Moralis, nunc pluribus partibus aucta à R. P. Claudio Lacroix, Societatis Jesu. Coloniæ, 1757. (Coloniæ Agrippinæ, 1733. Ed. Mus. Brit.)

He does not steal who takes in just compensation, if he cannot obtain what is due to him by any other means. For instance, if a servant cannot otherwise obtain his lawful wages, or is unjustly compelled to serve for an unjust remuneration.—(*Tom.* II. *Lib.* iii. *Pars* I. *Tr.* 5. *c.* 1. *Dub.* 1. *n.* 935. *resol.* III.)

If any one prudently presumes that his master would be perfectly satisfied, or knew that he would certainly give (the thing taken) if he were asked, he does not sin greatly in taking it.—(*Ibid. c.* 1. *Quæst.* 208. § 2. *n.* 946.)

An extremely poor man may steal what is neces-

sary for the relief of his want ... And what any one may steal for himself, he may also steal for another whose indigence is extreme.—(*Ibid. Quæst.* 211. § 2. *n.* 950.)

Lessius, Dicastille, and Tamburin add, that he who should prevent another from stealing what he thus required, might be killed by such a poor man; as the thief who steals or forcibly retains valuable, or at least necessary things, might be killed, according to what has been said before.—(*Ibid.*)

Sect. XIV.

HOMICIDE.

HENRY HENRIQUEZ.

Summæ Theologiæ Moralis, Tomus I. Venetiis, 1600. (Ed. Coll. Sion.)

If an adulterer, even although he should be an ecclesiastic, reflecting upon the danger, has entered the house of an adulteress, and being attacked by her husband, kills his aggressor in the necessary defence of his life or limbs, *he is not considered irregular.*[24]

[24] "Si adulter, etiam clericus, advertens periculum, intravit domum adulteræ, et invasus à marito illius, occidat invasorem pro necessariâ vitæ aut membrorum defensione: *non videtur irregularis.*"—*Lib.* xiv. *de Irregularitate*, *c.* 10. § 3.

VALERIUS REGINALD.

Praxis Fori Pœnitentialis. Lugduni, 1620. (Tom. II. Moguntiæ, 1622. Ed. Coll. Sion.)

If you are preparing to give false evidence against me, by which I should receive sentence of death, and I have no other means of escape, *it is lawful for me to kill you, since I should otherwise be killed myself:* for it would be immaterial in such a case whether you killed me with your own or by another man's sword; as, for instance, by that of the executioner.—(*Tom.* II. *Lib.* xxi. *c.* 5. *n.* 57.)

STEPHEN FAGUNDEZ.

In Præcepta Decalogi. Lugduni, 1640. (Ed. Coll. Sion.)

Christian and Catholic sons may accuse their fathers of the crime of heresy if they wish to turn them from the faith, although they may know that their parents will be burned with fire, and put to death for it, as Tolet teaches ... And not only may they refuse them food, if they attempt to turn them from the Catholic faith, *but they may also justly kill them,* observing the moderation of a blameless defence, if they forcibly compel their children to abandon the faith.[25]

[25] "Filii Christiani et Catholici possunt accusare patres de crimine hæresis, si eos à fide velint avertere, etiamsi sciant

It is lawful for us to kill a man, when, if we kill him not, another will kill us.—(*Tom.* I. *Lib.* 5. *c.* 6. *n.* 11.)

If we speak of the case and circumstances in which it is lawful for us to defend our neighbour, by killing the man who attacks him unjustly, it seems evidently certain that we may also intrust the same defence and homicide to another.—(*Ibid. c.* 7. *n.* 14.)

If a judge had been unjust, and had proceeded (in trial) without adhering to the course of the law, then certainly the accused might defend himself *by assaulting, and even by killing the judge;* because ... in that case he cannot be called a judge, but an unjust aggressor and a tyrant.[26]

parentes ob id esse igne cremandos et occidendos, ut docet Toletus ... Nec solùm eis poterunt alimenta negare, si eos à fide catholicâ avertere conentur, *sed etiam eos poterunt justè occidere*, cum moderamine inculpatæ tutelæ, si filios ad deserendam fidem vi compellant."—*Tom.* I. *Lib.* iv. *c.* 2. *n.* 7, 8.

[26] "Si judex iniquus esset, et processisset, juris ordine non servato, tunc omninò posset reus se defendere, *cùm judicis etiam læsione, imò et occisione*, quia ... nec tunc judex dici potest, sed injustus invasor et tyrannus."—*Tom.* II. *Lib.* viii. *c.* 32. *n.* 5.

FRANCIS AMICUS.

Cursûs Theologici, Tomus V. Duaci, 1642.

An adulterer, taken in the flagrant sin, might defend himself against the husband and father of the adulteress; since they are not considered to attack the adulterer by the public authority ... (*Disp.* 36. *Sect.* 5. *n.* 77.)

It will be lawful for an ecclesiastic, or one of a religious order, *to kill a calumniator* who threatens to spread atrocious accusations against himself or his religion, when other means of defence are wanting ... (*Ibid. n.* 118.)

AIRAULT.

Propositions dictées au Collège de Clermont. à Paris, par N. Airault, de la Société de ceux qui se disent Jésuites. Collation fait à la requête de l'Université de Paris, 1643, 1644. Paris, 1720.

If you endeavour to ruin my reputation by false impeachment before a prince, a judge, or men of distinguished rank, and I cannot by any means avert this injury of character, *unless I kill you secretly;* may I lawfully do it?

Bannez asserts that I may ... The right of defence extends itself to every thing which is necessary for insuring protection from every injury. Still the calumniator should first be

warned that he desist from his slander; *and if he will not, he should be killed, not openly, on account of the scandal, but secretly.*[27]

SECT. XV.

PARRICIDE AND HOMICIDE.

JOHN DE DICASTILLE.

De Justitiâ et Jure, cæterisque Virtutibus cardinalibus. Antverpiæ, 1641.

It may be asked, whether a son is permitted to kill his father who is banished? Many authors affirm that he is, among whom are Bartholomew Gomez and others... *Yet what Clarus teaches is more probable, that he is not permitted.* For a son does not on that account cease to be a son, neither is he released from the bond of natural obligation towards his father. Yet, were I to pronounce a decision, if a father were obnoxious to the state and to society at large, and there were no other means of averting such an injury, *then I should approve the opinion of the aforesaid authors.*—(*Lib.* ii. *Tr.* 1. *Disp.* 10. *dub.* 1. *n.* 15.)

[27] "Jus defensionis extendit se ad omne id quod necessarium est, ut se quis ab omni injuriâ servet immunem. Monendus tamen priùs esset detractor, ut desisteret; *et si nollet, ratione scandali non esset apertè occidendus, sed clàm.*"—*Cens.* pp. 319, 320.

ANTHONY ESCOBAR.

Theologia Moralis, Tom. IV. Lugduni, 1663.

A son either is obliged, or is not obliged, to support an infidel father who is in extreme necessity, if he endeavours to turn him from the faith.

... I conceive that the *latter* opinion must be certainly maintained: for catholic sons may accuse their parents of the crime of heresy ... although they may know that their parents would be committed for it to the flames, as Tolet teaches ... They might also refuse them sustenance, *although they should perish for want of food.* Fagundez adds ... that they might even *kill* them, *with the moderation of a blameless defence,* as enemies who violate the rights of human nature, if they forcibly compel their children to desert the faith; but still that they are not to force them into imprisonment, so that they may die of hunger.[28]

Since by the civil law a father and husband is permitted to kill his daughter or his wife taken in adultery, the death either may, or may not, be intrusted to others with impunity.

[28] "Poterunt etiam eis abnegare alimenta, quamvis accidat *inediâ deperire.* Addit Fagundez ... eos posse etiam *occidere* cum moderamine inculpatæ tutelæ, si filios ad deserendam fidem vi compellant, tanquam hostes naturæ humanæ jura violantes, non tamen in vincula trudere ut fame depereant."—*Tom.* IV. *Lib.* xxxi. *Sect.* 2. *de Præcept.* IV. *Probl.* 5. *n.* 55, 56, 57.

The husband and father certainly *may* intrust it to their children or their servants.

I conceive this to be the *common* opinion in the present day. Many even affirm that fathers and husbands may not only intrust such kinds of homicide with impunity to their children and their servants, but also to any strangers.—(*Tom.* IV. *Lib.* xxxii. *Sect.* 2. *de Præcept.* V. *Probl.* 35. *n.* 169, 170, 171.)

GEORGE GOBAT.

Operum Moralium, Tomus II. Duaci, 1700.

Father Fagundez (*In Decal. Lib.* ix.) thus expresses himself: "*It is lawful for a son to rejoice at the murder of his parent committed by himself in a state of drunkenness, on account of the great riches thence acquired by inheritance.*"[29]

He deduces this doctrine *from a principle which is true,* and of which many are persuaded, namely, that when any benefit results to us from an action which is in itself forbidden, but rendered blameless through a deficiency of deliberation, *we may lawfully rejoice at it,* not only for the benefit, which is in itself clear, but also for the forbidden

[29] "Pater Fagundez (*In Decal. Lib.* ix.) sic loquitur: *Licitum est filio gaudere de parricidio parentis à se in ebrietate perpetrato, propter ingentes divitias indè ex hæreditate consecutas.*"—*Op. Mor. Tom.* II. *Pars* II. *Tr.* 5. *c.* 9. *Sect.* 8. *n.* 54.

action; not indeed *because* it is forbidden, but inasmuch as it is the cause or occasion of a happy event. *Vasquez, Tanner,* &c.—(*Tom.* II. *Pars* II. *Tr.* 5. *c.* 9. *Sect.* 8. *n.* 54.)

Since, then, it is supposed on the one hand that the parricide was blameless, as well from deficiency of deliberation caused by drunkenness, as through the absence of premeditation; and, on the other, that very great riches would result from this parricide, an effect which is either good, or certainly not bad; it follows that the doctrine of Father Fagundez, which may seem a paradox, *is true in theory, although it may be dangerous in practice.*[30]

... He would be mistaken who should infer from what has been said, that for the sake of such results it would be lawful to desire voluntary drunkenness, or to rejoice in it. *He would more rightly infer, that it is sometimes lawful to desire a blameless drunkenness, by which the great benefit would be produced.* See Caramuel, in Theologiâ Regulari.[31]

[30] "Cùm igitur, ex unâ parte supponatur, illud parricidium fuisse inculpabile, ob defectum tam deliberationis impeditæ per ebrietatem, quàm prævisionis non antegressæ; ex alterâ autem parte, amplæ opes sint hujus parricidii, effectus vel bonus, vel certè non malus; fit ut illa P. Fagundez doctrina, quæ paradoxa videri possit, veritatem habeat speculativam, etsi practicè periculosam."—*Tom.* II. *Pars* II. *Tr.* 5. *c.* 9. *n.* 55.

[31] "... Erraret is, qui ex dictis inferret, fas esse ob istos eventus, optare ebrietatem voluntariam, vel de illâ gaudere.

CHARLES ANTHONY CASNEDI.

Crisis Theologica. Tom. V. . . . 1719.

I may desire my father's death, either as an to my father, which is not lawful . . . or as advantage to myself; and that in two w 1. By rejoicing in the good which I derive f my father's death, or in the death of my fa which is, as it were, *the cause* of so much g 2. By rejoicing simply in the *good* which I de from my father's death, and not *in his deat* which I procure the good. In the former r ner it is *not* permitted . . . in the latter *it is:* then I abstract his death, and do not rejoice i but I only rejoice in the good which I derive f it. — (*Tom.* V. *Disp.* 13. *Sect.* 3. *Parag* *n.* 169.)

This doctrine should be made familiar, s it is continually occurring to all those who d a good which they can only obtain by the d of another; as it commonly happens in e station in peace or in war, in every secula ecclesiastical dignity—(*Ibid. n.* 170.)

Rectiùs inferret, licere optare quandoque inculpatam ebriet ex quâ orietur grande bonum. Vide Caramuelem, in logiâ Regulari." . . . (*Ibid. n.* 57.)

Sect. XVI.
SUICIDE AND HOMICIDE.

PAUL LAYMANN.

Theologia Moralis. Wirceburgi, 1748. Lutetiæ Parisiorum, 1627. (Ed. Coll. Sion.)

Although the doctrine of St. Augustine may be true, that it is not in any case lawful for a man to kill himself, *unless God so command it;* yet still it is not so plainly evident, that learned men may not fail to perceive it ... For the Stoics have maintained, that self-destruction in our country's cause is honourable. It is for this reason that the action of Cato has been often commended, who killed himself at Utica lest he should be compelled to look upon Cæsar the tyrant and conqueror.—(*Lib.* iii. *Sect.* 5. *Tr.* 3. *Pars* III. *c.* 1. *n.* 3.)

BUSEMBAUM & LACROIX.

Theologia Moralis, nunc pluribus partibus aucta à R. P. Claudio Lacroix, Societatis Jesu. Colbniæ, 1757. (Coloniæ Agr. Tom. II. 1733. Tom. III. 1724. Ed. Mus. Brit.)

It is probable that it is never lawful for a private person directly to intend the death of another. Thus St. Thomas, &c. Yet the opposite opinion of many persons, who are quoted and

followed by Lessius, Diana and de Lugo, is more common, and sufficiently probable for the reasons already adduced ... (*Tom.* II. *Lib.* iii. *Pars* I. *Tr.* 4. *c.* 1. *Dub.* 3. *Quæst.* 181. § 9. *n.* 821.)

If Caius has impregnated wine with poison, and has placed it before Sempronius with a view to cause his death; but Titius, who is ignorant of the design, takes it, and Caius suffers him to do so lest his crime should be detected; Caius is not really a homicide, neither is he bound to make compensation for the injuries which have been occasioned by the death of Titius; because the death of Titius was not voluntary on the part of Caius, who could not foresee the accident, neither was he bound to prevent it by exposing himself to such great danger.—(*Tom.* III. *Lib.* iii. *Pars* II. *Tr.* 5. *c.* 2. *Dub.* 6. *Quæst.* 46. § 3. *n.* 202.)

Sect. XVII.

HIGH TREASON AND REGICIDE.

EMMANUEL SA.

Aphorismi Confessariorum. Coloniæ, 1590. (Coloniæ, 1615. Ed. Coll. Sion.)

The rebellion of an ecclesiastic against a king is not a crime of high treason, because he is not subject to the king.[32]

[32] "Clerici rebellio in regem, non est crimen læsæ-majestatis, quia non est subditus regi."—*Aphorismi*, verbo *Clericus*. (Ed. Coloniæ, 1590.)

He who tyrannically governs an empire which he has justly obtained, cannot be deprived of it without a public trial: but when sentence has been passed, *every man may become an executor of it; and he may be deposed by the people, even although perpetual obedience were sworn to him, if after admonition given he will not be corrected.*[33]

ANDREW PHILOPATER.

Elizabethæ Angliæ Reginæ, hæresim Calvinianam propugnantis, sævissimum in Catholicos sui Regni Edictum, quod in alios quoque Reipublicæ Christianæ Principes contumelias continet indignissimas. Per Andræam Philopatrum.[34] Lugduni, 1593. (Augustæ, 1592. Ed. Bibl. Acad. Cant.)

Hence the whole school of theologians and ecclesiastical lawyers maintain (and it is a thing both certain and matter of faith), that every Christian prince, if he has manifestly departed from the Catholic religion and has wished to turn others from it, is immediately divested of all power

[33] " Tyrannicè gubernans justè acquisitum dominium, non potest spoliari sine publico judicio: latâ verò sententiâ, *potest quisque fieri executor: potest autem deponi à populo, etiam qui juravit ei obedientiam perpetuam, si monitus non vult corrigi.*"—*Aphorismi*, verbo *Tyrannus*, *n.* 2. Coloniæ, 1615, Ed. Coll. Sion.

[34] A marginal note in the *Extraits des Assertions* (Vol. IV. p. 94) ascribes this work to Robert Persons, the associate of Campian. *Persons* wrote under the feigned name of *Doleman;* that of *Philopater* was assumed by the Jesuit *Cresswell.* See *Les Jésuites Criminels de Léze Majesté* (1759), pp. 174, 175.

and dignity, whether of divine or human right, and that, too, even before the sentence pronounced against him by the supreme pastor and judge; and that all his subjects are free from every obligation of the oath of allegiance which they had sworn to him as their lawful prince; and that they may and must (if they have the power) drive such a man from the sovereignty of Christian men, as an apostate, a heretic, and a deserter of Christ the Lord, and as an alien and an enemy to his country, lest he corrupt others, and turn them from the faith by his example or his command. — *(Responsio ad Edictum, Sect.* 2. *n.* 157.)

This true, determined, and undoubted opinion of very learned men, is perfectly conformed and agreeable to the apostolic doctrine.—*(Ibid. n.* 158.)

JOHN BRIDGWATER.

Concertatio Ecclesiæ Catholicæ in Angliâ adversùs Calvino-Papistas. Augustæ Trevirorum, 1594.

All kings who have submitted themselves and their sceptres to the mild yoke of Christ, are thereby engaged, equally with the rest of the flock, to yield to the authority of the church and her pastors.—*(Resp. fol.* 340.)

Zonaras writes, that the Patriarch of Constantinople freely and openly said to *Isaac Comnenus*, that as he had received the empire from his

hands, so would he also lose it by his authority, unless he governed with dignity and wisdom...

On these conditions alone, therefore, are kings received into the communion of the church by the bishops upon divine authority; on these conditions are they anointed and crowned. If they should themselves be the first to break the bonds of their solemn league and oath, and violate the faith which they have pledged to God and to the people of God; *the people are not only permitted, but they are required, and their duty demands,* that at the mandate of the vicar of Christ, who is the sovereign pastor over all the nations of the earth, the faith which they had previously made with such princes should not be kept.—*(Ibid. fol.* 348.)

ROBERT BELLARMINE.

Disputationes de Controversiis Christianæ Fidei, adversùs hujus temporis Hæreticos, Tom. I. Ingolstadii, 1596. (Parisiis, 1608. Ed. Mus. Brit.)

The spiritual power does not blend itself with temporal affairs, but it suffers all things to proceed as they did before they were united, provided they are not opposed to any spiritual object, or are not necessary to obtain it. But if any such thing should occur, the spiritual power may and must restrain the temporal power, by every mean and expedient which may be considered necessary ... It may change kingdoms, and take them from one

to transfer them to another, as a spiritual prince, if it should be necessary for the salvation of souls.[35]

Christians may not tolerate an infidel or heretic king, if he endeavours to draw his subjects to his heresy or infidelity. But it is the province of the sovereign pontiff, to whom the care of religion has been intrusted, to decide whether the king draws them to heresy or not. *It is therefore for the pontiff to determine, whether the king must be deposed or not*[36] ...

ALPHONSO SALMERON.

Commentarii in Evangelicam Historiam, et in Acta Apostolorum, Tom. IV. Coloniæ Agrippinæ, 1602. (Coloniæ Agrippinæ, 1612. Ed. Coll. Sion.)

Princes are bound to obey the command of the pope as the word of Christ; and if they resist, he

[35] "Spiritualis (potestas) non se miscet temporalibus negotiis, sed sinit omnia procedere sicut antequam essent conjunctæ, dummodò non obsint fini spirituali, aut non sint necessaria ad eum consequendum. Si autem tale quid accidat, spiritualis potestas potest et debet coercere temporalem *omni ratione ac viâ*, quæ ad id necessaria videbitur ... Potest mutare regna, et uni auferre, atque alteri conferre, tanquam princeps spiritualis, si id necessarium sit ad animarum salutem."—*Lib.* V. *c.* 6. *de Romano Pontifice, p.* 888.

[36] "Non licet Christianis tolerare regem infidelem aut hæreticum, si ille conetur pertrahere subditos ad suum hæresim, vel infidelitatem. At judicare an rex pertrahat ad hæresim necne, pertinet ad pontificem, cui est commissa cura religionis. *Ergo pontificis est judicare, regem esse deponendum, vel non deponendum.*"—*Ibid. c.* 7. *p.* 891.

can punish them as rebellious persons; and if they undertake any thing against the church and the glory of Christ, he may deprive them of their empire and kingdom, or he may transfer their dominions to another prince, and absolve their subjects from their allegiance which they owe to them, and from the oath which they have sworn. That the word of the Lord which he spake to Jeremiah the prophet may be true when applied to the Roman pontiff—"*Behold, I have put my words in thy mouth: See, I have this day set thee over the nations and over the kingdoms, to root out and to pull down, and to destroy and to throw down, to build and to plant.*"[37]

FRANCIS TOLET.

Commentarii et Annotationes in Epist. B. Pauli Apost. ad Romanos. Lugduni, 1603. (Moguntiæ, 1603. Ed. Coll. Sion.)

Since the spiritual power, for the better and more effectual fulfilment of its office, has thought

[37] "Pontificis præcepto, tanquam Christi verbo habent principes obedire; et si resistant, potest eos tanquam contumaces punire; et si in ecclesiam, et Christi gloriam aliquid moliantur, potest eos imperio et regno privare, vel eorum ditiones alteri principi tradere, et eorum subditos ab obedientiâ illis debitâ, et juramento facto absolvere. Ut verum sit in pontifice Romano illud verbum Domini dictum ad prophetam Jeremiam, "*Ecce, dedi verba mea in ore tuo: ecce, constitui te hodiè super gentes et super regna, ut evellas et destruas, et disperdas et dissipes, et ædifices et plantes.*"—*Tom.* IV. *Pars* III. *Tr.* 4. *p.* 410.

fit to separate certain classes of persons from the secular power, it is indeed rightly done; and the language of St. Paul is not opposed to it, who means that *all men should be subject to the higher powers, but not to the secular powers:* for he does not deny to spiritual ministers the power of exempting all, as many as they shall choose, from the secular power, whenever they may deem it expedient.[38]

ALPHONSO SALMERON.

Commentarii in omnes Epistolas Beati Pauli, et Canonicas, Tom. XIII. Coloniæ Agrippinæ, 1604. (Coloniæ Agrippinæ, 1614. Ed. Coll. Sion.)

Peter condemned Ananias and Sapphira to death by the word of his mouth. In like manner the Roman Bishop, the successor of Peter, for the good of his flock, may now take away the life of the body by his word (when other remedies are not sufficient), provided that he only makes use of the word of his mouth, without the outward service of his hands; and he may carry on war with heretics and schismatics by means of Catholic princes, and may put them to death. For in commanding him to feed his sheep, (Christ) has given

38 "Nec adversatur huic Pauli verbum, qui omnes vult esse subjectos potestatibus sublimioribus, *non verò sæcularibus:* non tamen negat potestatem ministris spiritualibus quando id expedire judicaverint, eximendi quos et quantum eis visum fuerit."—*Annot. 2. in cap.* xiii. *Ep. ad Rom.*

him the power to drive away the wolves and to kill them, if they should be obnoxious to the sheep. And it will also be lawful for the shepherd to depose the ram, the chief of the flock, from his sovereignty over the flock, if he infects the other sheep with his contagion, and attacks them with his horns.[30]

JOHN MARIANA.

De Rege et Regis Institutione, Libri Tres. Moguntiæ, 1605.
(... 1640. Ed. Mus. Brit.)

It is necessary to consider attentively what course should be pursued in deposing a prince, lest sin be added unto sin, and crime be punished by the commission of crime. This is the shortest and the safest way: if a public meeting can be held, to *deliberate* upon what may be determined by the common consent; and to consider as firmly settled and established whatever may be resolved by the general opinion. In which case the

[30] "Petrus Ananiam et Sapphiram ad mortem suo præcepto damnavit. Ità modò Petri successor, Episcopus Romanus, ad gregis sui utilitatem, potest verbo (ubi alia remedia non suppetunt) corporalem vitam auferre, modò id verbo suo absque externo manus suæ ministerio efficiat; et per principes catholicos bellum hæreticis et schismaticis inferre valet, et illos interficere. Nam præcipiendo oves pascere, dedit illi potestatem arcendi lupos et interficiendi, si infesti sint ovibus. Imò etiam arietem, ducem gregis, si alias oves tabe conficiat, et cornibus petat, licebit pastori de principatu gregis deponere."—*In Epist. B. Pauli, Lib.* i. *Pars* III. *Disp.* 12.

following course would be pursued. First of all, the prince must be admonished and brought back to his senses. If he should comply, if he should satisfy the state and correct the errors of his past life, I am of opinion that it will be necessary to stop, and to desist from harsher measures. But if he refuse the remedy, and there remains no hope of cure, it will be lawful for the state, after sentence has been pronounced, in the first place to refuse to acknowledge his empire; and since war will of necessity be raised, to unfold the plans of defence, to take up arms, and to levy contributions upon the people to meet the expenses of the war; and if circumstances will permit, and the state cannot be otherwise preserved, by the same just right of defence, by a more forcible and peculiar power, to destroy with the sword the prince who is declared to be a public enemy. And let the same power be vested in any private individual, who, renouncing the hope of impunity, and disregarding his safety, would exert an effort in the service of the state. But you will ask, what is to be done if a public meeting cannot be held? which may very commonly happen. In my opinion, a similar judgment must be formed; for when the state is oppressed by the tyranny of the prince, and the people are deprived of the power of assembling, the *will* to abolish the tyranny is not wanting, or to avenge the manifest and intolerable crimes of the prince, and to restrain his

mischievous efforts: as, if he should overthrow the religion of the country, and introduce a public enemy within the state. *I shall never consider that man to have done wrong, who, favouring the public wishes, would attempt to kill him*... Thus the question of *fact* which is contested is this, *Who may deservedly be considered as a tyrant?* The question of *right, Whether it is lawful to kill a tyrant?* is sufficiently evident...

Most men are deterred by a love of self-preservation, which is very frequently opposed to deeds of enterprize. It is for this reason that among the number of tyrants who lived in ancient times, there were so few who perished by the swords of their subjects ... Still it is useful that princes should be made to know, that if they oppress the state, and become intolerable by their vices and their pollution, they hold their lives upon this tenure, that to put them to death is not only *lawful, but a laudable and a glorious action.*[40]

The life of a tyrant is evidently wretched which is held upon the tenure, *that he who should kill him would be highly esteemed, both in favour and in praise. It is a glorious thing to exterminate*

[40] "Est tamen salutaris cogitatio, ut sit principibus persuasum, si rempublicam oppresserint, si vitiis et fœditate intolerandi erunt, *eâ conditione vivere, ut non jure tantùm, sed cum laude et gloriâ perimi possint.*"—*Lib.* i. *c.* 6. *p.* 61.

this pestilent and mischievous race from the community of men. For putrescent members are cut off lest they infect the rest of the body. So should the cruelty of that beast in the form of man, be removed from the state, as from a body, *and be severed from it with the sword.*[41]

There is a doubt whether it is lawful to kill a tyrant and public enemy (the same decision will apply to both) with poison and deadly herbs... for we know that it is frequently done ... In my own opinion, deleterious drugs should not be given to an enemy, neither should a deadly poison be mixed with his food or in his cup, with a view to cause his death ... Yet it will indeed be lawful to use this method in the case in question; not to constrain the person who is to be killed, to take of himself the poison which, inwardly received, would deprive him of life, but to cause it to be outwardly applied by another without his intervention: as, when there is so much strength in the poison, that if spread upon a seat or on the

[41] "Miseram planè vitam (tyranni) cujus ea conditio est, *ut qui occiderit, in magnâ tum gratiâ, tum laude futurus sit.* Hoc omne genus pestiferum et exitiale ex hominum communitate *exterminare gloriosum est.* Enimvero membra quædam secantur, si putrida sunt, ne reliquum corpus inficiant. Sic ista, in hominis specie, bestiæ immanitas à republicâ, tanquam à corpore, amoveri debet, *ferroque exscindi.*"—*Lib.* i. *c.* 7. *p.* 64.

clothes,[42] it would be sufficiently powerful to cause death.[43]

JOHN OZORIUS.

Concionum Joannis Ozorii, Societatis Jesu, de Sanctis, Tomus III. Parisiis, 1607.

The power of the keys is delivered to Peter and to his successors, in which power many things are included. First, to rule the universal church and to appoint bishops in different places; to preach the gospel throughout the world; to give, to resume, or to moderate all power; *to establish kings, and to deprive them of their kingdoms again if they abandon or oppose the preaching of the faith.—(Tom.* III. *Conc. in Cathedrâ S. Petri, p.* 64.)

When it is expedient for the spiritual welfare, the pope can remove rulers, kings, and emperors,

[42] "Me auctore, neque noxium medicamentum hosti detur, neque lethale venenum in cibo et potu temperetur in ejus perniciem. Hoc tamen temperamento uti in hac quidem disputatione licebit; si non ipse qui perimitur venenum haurire cogitur, quo intimis medullis concepto pereat, sed exteriùs ab alio adhibeatur, nihil adjuvante eo qui perimendus est. Nimirum cum tanta vis est veneni, ut sellâ eo aut veste delibutâ, vim interficiendi habeat."—*Lib.* i. *c.* 7. *p.* 67.

[43] It was thus that Squire attempted the life of Queen Elizabeth, at the instigation of the Jesuit Walpole.—*Pasquier, Catéchisme des Jésuites* (1677), *p.* 350, *&c.; and Rapin (fol. Lond.* 1733), *Vol.* II. *Book* xvii. *p.* 148.

and can take away their dominions from wicked and disobedient kings, who impede the promulgation of the gospel.[44]

SEBASTIAN HEISSIUS.

Ad Aphorismos doctrinæ Jesuitarum aliorumque Pontificiorum, Declaratio Apologetica. Ingolstadii, 1609.

This I hold to be the better and more commonly received opinion, that no private person, without the necessity of defending himself or his relations, may attack a legitimate prince before a public sentence has been judicially pronounced by which he is declared a tyrant and an enemy of the state, and is thus deprived of the power which he possessed by those who may lawfully divest him of it. *Cajetan* and *Sotus* confirm this doctrine, and of the theologians of our society, *Gregory of Valentia, Leonard Lessius, Louis Richeome, James Gretser,* and others; while they deny that a prince who has the right of reigning may be lawfully killed by a private person, although he should tyrannically oppress the state. Our *Emmanuel Sa* has well and concisely expressed the same thing in his *Aphorismi Confessariorum* at the word *Tyrannus, n.* 2—"*He who tyrannically*

[44] "Cùm expedit spiritualibus, potest papa dominos, reges et imperatores mutare, regna auferre ab impiis regibus, inobedientibus, et publicationem evangelii impedientibus."—*Tom.* III. *Conc. in Cath. S. Petri, p.* 70.

governs a justly acquired empire, cannot be deprived of it (of his dominion, and much less of his life) *without a public sentence.*" Here you have *the common opinion of the Jesuits;* and therefore princes are threatened with no danger when they are accounted tyrants in the opinion of the whole people, *if the people follow the advice of doctors and celebrated men* (as Mariana requires), *and they* Jesuits, as you have already heard. I am unwilling to omit *Alphonso Salmeron,* one of the blessed decad of Fathers who were the first-fruits of our society, who enlarges upon this argument in his disputations upon the 13th chapter of the Epistle to the Romans. He thinks that even tyrants who have unjustly oppressed the state, if they are in quiet possession of it, cannot be killed by a private person, without divine authority. Others rightly add, *or by command of the public authority, or at least by tacit consent,* as we have already set forth. But the opinion of Father *Alphonso* more fully shews how inimical the Jesuits are against princes.—*(Cap.* 3. *Aph.* 1. *n.* 97.)

ROBERT BELLARMINE.

Tractatus de potestate Summi Pontificis in temporalibus, adversùs Gulielmum Barclaium. Romæ, 1610. *(Operum,* Tom. VII. Coloniæ, 1617. Ed. Coll. Sion.)

It is not for monks or other ecclesiastics to take away life ... much less may they destroy kings by treachery. Neither has it been usual for the

sovereign pontiffs to restrain princes by such means. It is their custom first to reprove them with paternal correction, afterwards to deprive them of a participation of the sacraments by an ecclesiastical censure, and finally to absolve their subjects from the oath of allegiance, and to divest them of their royal dignity and authority, if the case require it. *The execution belongs to others.*[45]

ANDREW EUDÆMON JOHN.

Apologia pro Henrico Garneto. Coloniæ Agrip. 1610.[46]

The Jesuit Hamond is accused of having absolved all the conspirators in the house of Robert Winter, on the Thursday after the conspiracy,[47] *when the rebels had already taken arms in their defence.—(Apol. c.* x. *art.* 2. *p.* 272.)

Since he does not sin who thinks with probability that what he does is lawful, the confessor

[45] "Non pertinet ad monachos, aut alios ecclesiasticos viros, cædes facere ... multò autem minus per insidias reges occidere. Neque summi pontifices consueverunt istâ ratione principes coërcere. Ipsorum mos est, primùm paternè corripere, deindè per censuram ecclesiasticam sacramentorum communione privare, denique subditos eorum à juramento fidelitatis absolvere, eosque dignitate atque auctoritate regiâ, si res ità postulat, privare. *Executio ad alios pertinet.*"—*Tract.c.* 7. *p.* 876.

[46] The original extract has been collated with a copy of the same edition of the work.

[47] The powder-plot.

has not any just cause for refusing absolution to him who follows a probable opinion, although it may differ from his own opinion and judgment... It is very certain moreover that the conspirators who would otherwise have had a clear conscience, had for a long time meditated upon their purpose; they had weighed every reason by which they might persuade themselves that there was nothing in their design contrary to the commands of God; and, as they possessed ability, they found many arguments by which to justify themselves and their design... Be it then entirely as Coke would have it—that Hamond did absolve the conspirators after they had taken up arms in their defence. I answer, that Hamond believed those reasons to be probable which they produced in favour of their design, and that he could not therefore in justice refuse them absolution, although he might not approve their purpose. What fault will Coke find with this?—(*Cap.* x. *art.* 2. *p.* 274, *et seq.*)

As to what the Earl of Salisbury alleged, that when Garnet prayed for the failure of the plot he added this reservation—"*unless it should greatly promote the cause of the Catholics*"—I do not see what it proves. For he might abhor the cruelty of the crime; and still, because he was ignorant whether by these means God would choose to consult the good of England, might use that reservation. When Christ, in the agony of his bloody

sweat, prayed that the cup might pass from him, he did not dissemble, although he chose that his Father's will should be done in preference to his own. Why then should not Garnet, although he might have abhorred such a carnage in the state, conceive himself bound to endure it, if it were ultimately to prove extremely beneficial to the church?—(*Cap.* 12. *art.* 1. *p.* 319.)

JAMES KELLER.

Tyrannicidium, seu scitum Catholicorum de Tyranni internecione. Monachii, 1611. (Ed. Mus. Brit.)

The theologians generally enquire, whether it is lawful for a private person to kill a tyrant. Lest we involve ourselves in obscurity, we will distinguish two kinds of tyrants. There are some who invade foreign kingdoms with hostile forces, who ravage and destroy with the fire and the sword, against all equity and justice, who plunder peaceful citizens, and violate all laws, both human and divine. According to the opinion of many and most excellent theologians, these (tyrants) may certainly be put to death by any one who has the courage and inclination to kill them.

Tyrants of the other kind, who obtain their kingdom or empire either by succession or election, or by any other right, who are legitimate rulers, and are accounted to be so, may never be killed by any man, whether citizen or foreigner.

But you will ask, what relief can be afforded to a wretched country oppressed by insufferable cruelty, and what remedy can be applied to the removal of this excessive destruction? They who carefully consider these things reply, that a tyrant of this kind either fears a superior power, or feels the superiority of his own. If there is another to which he is inferior, recourse must be had to the superior government, and succour must be implored; with a good government there will be the inclination, and with a powerful, the force, to restrain such a man . . .

But if the tyrant cannot be summoned to a higher tribunal, the *Thomists* advise, that in such an extreme state of things, he should be deposed... If you ask whether a tyrant, as soon as he is deprived of his dignity, may be put to death by any man? know, that according to the opinion of approved authors, his situation is precisely the same as that of other criminals, and he must be similarly tried, that the course of justice may not be transgressed. Therefore he must himself be heard, unless the atrocity of his actions should have previously proclaimed his guilt, so that no one can doubt that he has exceeded in wickedness, and that it only remains for him to suffer punishment.

The Jesuits, you will say, should have remembered the apostolic rule, *not to do evil that good may come*. What do I hear of the word of God?

Where does it entirely forbid all killing? In the fifth commandment, you will say. Well! but what if I should tell you on the other hand, that the fifth commandment is so encompassed with formidable difficulties, *that no one can keep it:* what would become of him who should violate it? You would not inflict any punishment upon him? If you did, you would become a tyrant, and would punish a fault which an unfortunate could not avoid.—*(Tyrannicidium, Quæst.* 2. *p.* 20, *et seq.)*

NICHOLAS SERRARIUS.

Commentarii in sacros Bibliorum Libros. Lutetiæ Parisiorum, 1611. (Ed. Coll. Sion.)

Quest. 1.—*Was it lawful for Ehud to kill the tyrant Eglon?* ...

Some maintain that it was lawful for him to do so for this reason only, because he was preternaturally moved to it by God...

Others assent to the opinion that Ehud acted rightly, because he was moved to it by God; yet not for that reason only, but also because it is according to the course of the common law thus to act against tyrants...

If I wished to enquire which of these two opinions is the more true, it would be necessary that I should discuss the question—"*Is it lawful to kill a tyrant?*" But *the sovereign tyrant?* ... Time,

the destroyer of all things, forbids me to touch upon the subject.—(*In Lib. Judicum, cap.* 3. *Quæst.* 1. *p.* 92.)

JOHN OF SALAS.

Tractatus de Legibus in primam secundæ S. Thomæ. Lugduni, 1611. (Ed. Mus. Brit.)

Since God alone is the Lord of life and death, the state cannot, upon its own authority, invest princes with the power of legislation and government, in which the power of executing malefactors is included; but God alone can do so. Yet this last assertion is frivolous; for, as you affirm that this power is imparted unto kings by God, I will affirm that it is imparted by God, as the Author of nature, to the state; and that the state may grant the power unto kings, as it also possesses from its very nature the right of deposing a tyrant from the sovereignty, and even, if it cannot otherwise expel him, of putting him to death.... See also Mariana, *De Regis Institutione, c.* 8.—(*Tract. de Legibus, Quæst.* 95. *Tr.* 14. *Disp.* 7. *Sect.* 2. *n.* 17.)

GABRIEL VASQUEZ.

Commentariorum ac Disputationum in primam secundæ Sancti Thomæ, Tomus II. Ingolstadii, 1612. (Antverpiæ, 1621. Ed. Coll. Sion.)

If all the members of the royal family are heretics, a new election to the throne devolves to

the state. For all his (the king's) successors could be justly deprived of the kingdom by the pope, because the preservation of the faith, which is of greater importance, requires that it should be so. But if the kingdom were thus polluted, the pope, as supreme judge in the cause of faith, might appoint a Catholic king for the good of the whole realm, and might place him over it by force of arms, if it were necessary. For the good of the faith and of religion requires that the supreme head of the church should provide a king for the state.[48]

BENEDICT JUSTINIAN.

In omnes B. Pauli Apost. Epistolas Explanationum, Tomus I. Lugduni, 1612.

Except the ecclesiastical power, there is no other power among men which has received its strength and authority directly from God, and

[48] "Si omnes de stirpe regiâ hæretici sint, tunc devolvitur ad regnum nova regis electio. Nam justè à pontifice omnes illi successores regno privari possunt, quia bonum fidei conservandæ, quod majoris momenti est, ita postulat. Quòd si etiam regnum infectum esset, pontifex, ut supremus judex in causâ fidei, assignare posset catholicum regem pro bono totius regni, et ipsum vi armorum, si opus esset, introducere. Nam bonum fidei et religionis hoc exposcit, ut supremum ecclesiæ caput tali regno de rege provideat."—*Disp.* 169. *c.* 4. *art.* 5. *n.* 42 *et* 43.

which can affirm with truth that it may lawfully act by divine authority.—(*In Epist. ad Rom. c.* xiii. *v.* 2.)

FRANCIS SUAREZ.

Defensio Fidei Catholicæ et Apostolicæ. Coloniæ Agrippinæ, 1614. (Ed. Coll. Sion.)

Augustine (*de Civitate Dei, Lib.* v. *c.* 19) reckons Nero among those tyrants who are sometimes permitted by God to reign: thus interpreting the passage of the Book of Proverbs—"*By me kings reign and princes decree justice: by me princes rule and nobles, even all the judges of the earth.*" (*c.* 8. *v.* 15, 16.) And every prince in Christendom must be reckoned among the number, who leads his subjects to heresy, or to any other kind of apostacy or public schism.[49]

After a king has been lawfully deposed, he is no longer king or lawful prince . . . and if such a king should persevere in his obstinacy after legitimate deposition, and retain his kingdom by violence, he begins to bear the title of tyrant.—(*Lib.* vi. *de Formâ Juram. Fidel. c.* 4. *n.* 14.)

[49] "(Talis fuit Nero), quem inter tyrannos, quos Deus interdum dominari permittit, numerat Augustinus (*Lib.* v. *de Civitate Dei, c.* 19): sic legens illud Proverbiorum 8.—*Per me reges regnant, et tyranni per me tenent terram.* Et inter Christianos maximè est in hoc ordine numerandus princeps, qui subditos suos in hæresim, vel aliud apostasiæ genus, vel publicum schisma inducit."—*Lib.* vi. *de Formâ Juramenti Fidelitatis, c.* 4. *n.* 1.

After sentence has been pronounced, he is entirely deprived of his kingdom, so that he cannot hold it by any just title. He may therefore from that time be treated in all respects as a tyrant, *and he may consequently be killed by any individual.—(Ibid.)*

Thus (said James, King of England, as in derision of Bellarmine) a new and excellent sense has been attached to these words of Christ, "*Feed my sheep,*" as if they had conveyed this meaning, *Destroy, proscribe, and depose Christian kings and princes* ... Bellarmine, therefore, *and we all who in this cause are as one,* do not immediately and directly prove from these passages the primacy of Peter in civil or temporal matters... Let not the King of England say that the words, "*Feed my sheep,*" are explained by us as if they meant, *Destroy, proscribe, and depose Christian princes:* for no Catholic has said this. But if he desires to know what is true and faithfully attested, we say that among many other things which are comprised in these words and in the power which they convey, *this also is included, Destroy, proscribe, depose heretic kings who will not be corrected, and who are injurious to their subjects in things which concern the Catholic faith.*[50]

[50] "Sic (ait Jacobus Rex Angliæ, quasi Bellarminum irridens) novum et egregium, scilicet, sensum his Christi verbis affinxit, *Pasce oves meas, &c.* quasi hoc significarent,

JOHN LORIN.

Commentariorum in Librum Psalmorum, Tomus III. Lugduni, 1617. (Coloniæ Agrippinæ, 1619. Ed. Coll. Sion.)

We ought to be assured that it is not lawful for an individual to attack a tyrant, except in the case in which any[51] man may be attacked by another, namely, in the necessary defence of person and life.—*(In Psalm.* 105. *v.* 30.)

Since Peter had more zeal than the rest of the apostles ... when he struck the servant of the high priest, *it is for this reason among others, we may conceive, that the sovereign priesthood was committed to him by Christ.* And, if the

Tolle, proscribe, abdica Christianos principes atque reges... Bellarminus ergo, *et nos omnes, qui in hâc causâ unum sumus,* ex illis locis non probamus proximè et immediatè primatum Petri in civilibus, seu temporalibus ... Non dicat ergo rex Angliæ, verba, *Pasce oves meas,* ita à nobis exponi ac significarent, *Tolle, proscribe, abdica Christianos principes:* hoc enim nullus Catholicus dixit. Si autem, quod verum est, sincerè testatum cupit, *Dicimus,* inter alia multa quæ in illis verbis et potestate per ea datâ continentur, *etiam illud esse, Tolle, proscribe, abdica hæreticos reges, qui emendari nolunt, et subditis suis in rebus ad fidem Catholicam pertinentibus perniciosi sunt."—Lib.* iii. *c.* 11. *n.* 4, 5, 6.

51 "Nisi ut *cujus* afferri," &c. *(Ed. Lugd.* 1617.) In the *Extraits des Assertions* there is the following marginal note upon these words: "Sic legitur in textu; videtur tamen legendum—ut *cuivis* afferri," &c. The same note is also applicable to the edition of 1619, which has been consulted in the library at Sion College.

comparison be admissible, *we may affirm that Ignatius was chosen to be the general of our order, because he would kill a Moor who had blasphemed.*[52]

ANTHONY FERNANDIUS.

Commentarii in visiones Veteris Testamenti. Lugduni, 1617. (Ed. Coll. Sion.)

It is said in the fourteenth chapter of the Book of Proverbs: "*In the multitude of people is the king's honour:*" for no one is called a king for any quality inherent in himself, but on account of the preference wherewith the people have chosen him; which must be entirely referred to the popular good-will... And certainly their (the king's) body is neither planted, nor fixed, nor rooted in the earth. For they have not the royal dignity vested in themselves, but in another, namely, *in the opinion and good pleasure of the multitude,* as has been said before... It is for this reason that Daniel beheld the kingdoms in a vision; *because (monarchies) are nothing more than ridiculous exhibitions, having no value in them beyond a fictitious pomp.*[53]

[52] "Quoniam suprà cæteros Apostolos zelus in Petro fuit... quando percussit principis servum, *propterea inter alias causas summum Sacerdotium ei à Christo delatum existimari potest.* Et si quis comparationi locus est, *idcircò Ignatium delectum ordinis nostri ducem affirmare possumus, quia blasphemum Maurum voluit trucidare.*"—In Psalm. 105. *v.* 31.

[53] "Quia dignitatem regiam non habent radicatam in se,

ANTHONY SANCTARELLE.

Tractatus de hæresi, schismate, apostasiâ, solicitatione in Sacramento Pœnitentiæ, et de potestate Romani Pontificis in his delictis puniendis. Romæ, 1625. (Ed. Bibl. Acad. Cant.)

As the power of punishing such persons with temporal punishment, even with death, was granted unto Peter for the correction and example of others; so must it also be believed, that the power of punishing with temporal penalties those who are transgressors of the divine and human laws, has been conceded to the church and her sovereign pastor . . . It was said to Peter and to his successors, "*Feed my sheep.*" Now it is the province of shepherds to punish their sheep with that punishment with which just reason may determine that they ought to be punished: if, therefore, for the general good of the church, prudence and right reason require that disobedient and incorrigible princes be punished with temporal penalties and deprived of their kingdom, the sovereign pastor of the church may impose those penalties upon them; for princes are not without the fold of the church.[54]

sed in alio, *videlicet, in ipsâ opinione et beneplacito multitudinis,* ut suprà dictum est . . . Monstratas ideò monarchias in somniis (vidit Daniel), *quia nihil amplius sunt, quàm phantasmata ludicra, nihil rei habentia, præter fictitiam pompam.*"—*Visio* 21 *Danielis, c.* 2. *Sect.* 2. *n.* 3 *et* 4.

[54] "Sicut Petro fuit concessa facultas puniendi pœnâ temporali, imò etiam pœnâ mortis, dictas personas, ob aliorum cor-

CORNELIUS À LAPIDE.

Commentaria in Acta Apostolorum et in Epistolas canonicas. Lugduni, 1627. (Antverpiæ, 1627. Ed. Coll. Sion.)

The priestly kingdom of the church is apparent, first, in bishops and in episcopacy ... But chiefly is it apparent in papacy and in the sovereign pontiff, a vast and ample power extending itself over the whole world, by which he commands kings (whence suppliant princes prostrate themselves before him, and place their sceptres at his feet), and can deprive of their dominions kings who have rebelled against the church, as he often has deprived them.—*(In 1 Epist. S. Petri, c. 2. v. 9.)*

LEONARD LESSIUS.

De Justitiâ et Jure, cæterisque virtutibus cardinalibus. Parisiis, 1628. (Antverpiæ, 1621. Ed. Coll. Sion.)

The sovereign pontiff, as the vicar of Christ and the superior of Christendom, can directly

rectionem et exemplum; sic etiam credendum est, ecclesiæ summoque ejus Pastori concessam esse facultatem puniendi pœnis temporalibus transgressores legum divinarum et humanarum ... Petro ejusque successoribus dictum est, *Pasce oves meas:* sed ad pastores pertinet punire suas oves eâ pœnâ, quâ recta ratio judicat esse illas puniendas; ergo si propter bonum commune ecclesiæ, prudentia et recta ratio exigit, ut principes inobedientes et incorrigibiles pœnis temporalibus afficiantur, regnoque priventur, potest summus ecclesiæ pastor illas pœnas imponere; nec enim principes sunt extra ovile ecclesiæ."—*Tractatus de hæresi, c. 30. Dub. unic.* § 5.

annul and remit every obligation contracted with another upon the faith of an oath, when there is sufficient cause for it; which remission is as valid as if the person, in whose behalf the oath had been sworn, himself had made it.[55]

The punishment of a guilty person, and the precaution which is necessary against dangers to be apprehended from him, are very often a sufficient cause for annulling the oath which had been lawfully made and exacted. In this manner the oath is annulled by which subjects are bound to their prince or other superior, when the prince, on account of some crime, is lawfully deprived by the sovereign pontiff or his superior, of the dignity or office in virtue of which the oath had been sworn to him, or when he is restrained from the exercise of his official functions.[56]

[55] "Summus pontifex, ut Christi vicarius et omnium Christianorum superior, *potest immediatè tollere et condonare omnem obligationem ex juramento promissorio ortàm ergą aliquem, quando justa causa subest;* quæ condonatio non minus efficax est, quàm si ipse promissarius, in cujus favorem juramentum erat, eam fecisset."—*Lib.* ii. *de Juram. c.* 42. *dub.* 12. *n.* 64.

[56] "Sæpè etiam justa causa relaxandi juramenti etiam debito modo præstiti et exacti, est punitio delinquentis, et cautio periculorum quæ ab ipso impendent. *Hoc modo relaxatur juramentum subditorum quo obstricti sunt suo principi, vel alteri superiori;* quando ille ob crimen per summum pontificem, vel aliàs per suum superiorem legitimè privatur dignitate vel officio, rationę cujus ei præstitum erat juramentum, vel quando suspenditur ab officii sui executione."—*Ibid. n.* 65.

PETER ALAGONA.

Sancti Thomæ Aquinatis Summæ Theologiæ Compendium. Lutetiæ Parisiorum, 1620.

Quest. — *Does a prince, by reason of his apostasy, lose his sovereignty over his subjects, so that they are no longer bound to obey him?*

Answ.—No; because sovereignty and infidelity are not incompatible, and may subsist together; but the church can deprive him of his sovereignty by a decree. Wherefore, as soon as he is declared excommunicate on account of his apostasy from the faith, his subjects are absolved from the oath of allegiance.[57]

JOHN DE DICASTILLE.

De Justitiâ et Jure, cæterisque virtutibus cardinalibus. Antverpiæ, 1641.

That the clergy are exempt from lay-power even in temporal things, is thus proved: no man is directly subject unto one who has not any jurisdiction over him... but the lay-prince has no jurisdiction over the clergy or ecclesiastics... It is proved, secondly, in this manner: he to whom another is subject, can punish him when

[57] "*Resp.*—Non, quia infidelitas et dominium non pugnant, et possunt esse simul; sed potest ecclesia eum privare dominio per sententiam. Quare statim ac aliquis denunciatur excommunicatus propter apostasiam à fide, ejus subditi sunt absoluti à juramento fidelitatis."—*Ex Secundâ Secundæ, Quæst.* 12.

his authority seems useless without the exercise of restraint... But a secular prince cannot punish ecclesiastics... therefore ecclesiastics are not subject to lay princes.—(*Lib.* ii. *Tr.* 1. *Disp.* 4. *Dub.* 8. *de Judicio prout Actus Justitiæ, n.* 126.)

The clergy are exempt from lay-power, not only by human, civil, and canonical law, but also by the divine law.—(*Ibid. n.* 128.)

JOHN DE LUGO.

Disputationes Scholasticæ et Morales, de virtute Fidei Divinæ. Lugduni, 1656. (Lugduni, 1646. Ed. Bibl. Acad. Cant.)

Christ is a sovereign prince who sends forth preachers. His ambassadors may therefore restrain those who impede their preaching, by virtue of the power contained in the commission which is intrusted to them. For every state, especially when it possesses supreme authority, as the church, may defend its rights against those who unjustly attempt to oppose and violate them.[58]

When, therefore, an infidel prince opposes the preaching of the gospel in his dominions, he wrongs his subjects... and the church may under-

[58] "Christus prædicatores mittens est princeps supremus. Ergo ejus legati possunt quoslibet prædicationem impedientes coërcere ex potentiâ imbibitâ in ipso legationis munere sibi commisso. Quælibet enim respublica, præsertim habens potestatem supremam, qualis est ecclesia, potest tueri jura sua adversùs eos, qui ea violare et impedire injustè conantur."—*Disp.* 19. *Sect.* 2. § 1. *n.* 38.

take their defence and repel the injury which is done them, by constraining the infidel prince in every possible manner to permit the preaching of the faith ... (*Disp.* 19. *Sect.* 2. § 1. *n.* 39.)

Every sovereign state possesses the right of sending ambassadors of peace to other princes; and if they are ill-treated or abused, they may be defended by their own prince or the state, and revenge may be taken proportioned to the injury which has been done to them. The church may therefore exercise the same right ... a prince who opposes preachers, is, in that respect, a tyrant; and he may therefore be compelled by the church to desist from the practice ... (*Ibid. n.* 40,)

Secular princes do not possess the right of compelling infidels to suffer preaching, and of punishing those who resist; for this right is vested in the church ... The sovereign pontiff exercises this power when he commits the charge to faithful princes, and deputes them, as it were, to protect the preachers of the faith in the provinces of infidels, and to restrain those who oppose them ... It was thus that Alexander VI. divided the Indian provinces between the kings of Castille and Portugal, by allotting to them the right and care of defending the preachers of the faith, and of restraining those who unjustly resisted them, that they might respectively exercise this power in the provinces and districts which were assigned to them.—(*Ibid. n.* 49.)

Hurtado assents to this doctrine. He adds moreover that the pope, because he is at the same time a temporal king, may carry on war against infidels in those cases in which other Christian princes might do so upon his authority: wherefore also he might raise an army and direct it by his command[59]... Although the ministers of the gospel ought not strictly to defend themselves with force, by attacking and killing their adversaries, yet it may sometimes be expedient to do so for the greater advantage of the faith. For what if a petty king should oppose the conversion of a vast kingdom or empire, by imprisoning and persecuting the preachers who have been sent for that purpose? They might not only escape by flight, but they might also overpower their guards, or they might liberate themselves and continue the work which they had begun, provided the sovereign pontiff did not withhold his permission.—(*Ibid. n.* 50.)

[59] "Addit tamen, posse papam, *quia est simul rex temporalis*, bellum infidelibus inferre, quando scilicet alii principes Christiani ex ejus commissione possent: quare posset tunc exercitum cogere, illumque jure suo mittere."—*Disp.* 19. *Sect.* 2. § 1. *n.* 50.

ANTHONY ESCOBAR.

Liber Theologiæ Moralis, viginti quatuor Societatis Jesu Doctoribus reseratus, quem R. P. Antonius de Escobar et Mendoza, è Societate Jesu Theologus, in Examen Confessariorum digessit, addidit, illustravit. Lugduni, 1659. (Ed. Mus. Brit.)

What is sedition? The disagreement of citizens: a special offence against charity. If the state is drawn away from its obedience to the prince, it is a crime of high treason. If it extends but to the deposition of magistracy, it is only sedition. But when it is in opposition to a tyrant, it is not a sin, neither is it properly sedition; because a tyrannical government is not directed to the general good.[60]

JAMES PLATEL.

Synopsis Cursûs Theologici. Duaci, 1679.

Since secular princes, without the privilege or consent of the sovereign pontiff, have no power over the persons of the clergy ... the latter cannot be punished by them.—(*Pars* II. *c.* 5. § 5. *n.* 466.)

[60] "Quidnam est seditio? Civium dissensio; speciale crimen contrà charitatem. Quod si fiat, ut civitas ex obedientiâ principis abstrahatur, crimen est læsæ-majestatis. Si autem ad deponendum magistratus, solummodo seditio est. Porrò contra tyrannum, nec peccatum est, nec propriè seditio; quia tyrannica gubernatio ad commune bonum non dirigitur."—*Tract.* V. *Examen* 5. *c.* 5. *n.* 69.

LOUIS MOLINA.

De Justitiâ et Jure. Moguntiæ, 1602. (Moguntiæ, 1614. Ed. Coll. Sion.)

The spiritual power of the sovereign pontiff, applied to a spiritual purpose, possesses as it were by necessary consequence, supreme and ample jurisdiction over all princes and others who are within the church, precisely to as great an extent as the spiritual object may require for which the spiritual power is ordained. Therefore if the spiritual end require it, the sovereign pontiff can depose kings and deprive them of their kingdoms. He may also judge between them in temporal things, invalidate their laws, and accomplish all things among Christians which may be considered necessary for a spiritual purpose and for the common salvation, not by every kind of means, but simply as it should seem expedient in the judgment of a learned man: he may do it, not only by compulsory censures, but also by outward penalties and by force of arms, in the same manner as any other secular prince. Yet it may generally be expedient that the sovereign pontiff should accomplish it, not of himself, but by means of secular princes.[61]

[61] " Si id exigat finis supernaturalis, *potest summus pontifex deponere reges, eosque regnis suis privare.* Potest etiam inter eos judicare de rebus temporalibus, legesque eorum infirmare, et reliqua omnia inter Christianos omnes exequi, quæ ad

JOHN BAPTIST TABERNA.

Synopsis Theologiæ Practicæ. Coloniæ, 1736.

Are ecclesiastics subject to the civil laws?

As to the *directive* power, ecclesiastics are bound, indirectly at least, by the common laws of the state in which they live, if their substance relates to them and does not contain any thing unsuited to their state, to the sacred canons, or to the immunity of the church.

I have said, *as to the directive power;* because secular princes, upon their own authority and without any privilege or consent ceded by the sovereign pontiff, have no *compulsive* power over the clergy; but when the latter do any wrong, they ought to be punished by their own superiors.—(*Tom.* I. *Tr.* 4. *c.* 5.)

JAMES GRETSER.

Opera Omnia. Tom. VII. *Defensio Romanorum Pontificum.* Ratisbonæ, 1736.

The first (proposition) is, that secular princes have no power over the clergy who dwell in their

supernaturalem finem, salutemque communem spiritualem, non utcumque, sed simpliciter prudentis arbitrio judicata fuerint necessaria; idque non solum censuris ad id cogendo, sed etiam pœnis externis, ac vi et armis, non secus ac quivis alius princeps sæcularis. Tametsi ut plurimum expediens sit, summum pontificem non per se, sed per principes sæculares id exequi."—*Tom.* I. *Tr.* 2. *Disp.* 29. *n.* 23.

dominions, either by divine or human right. This proposition, says Marsilius, is found in the answer of Bellarmine to the eight propositions, *Propos.* I. § 1, &c.[62]

Capellus objects, that the following deduction is not good: It was foretold that the house of Eli should lose the priesthood; therefore Solomon deposed Abiathar, as a prophet. Yet this is not the reasoning of Bellarmine, neither can it be supported by Bellarmine's words: but this conclusion may rather be deduced from them, if any one would examine them fairly: Solomon deposed Abiathar the priest; he did it not therefore as a king, but as a prophet... for he could not remove him as a king, since he was not subject to him[63]...

... We deny that *any* example can be produced

[62] "*Prima est* (propositio) *principes seculares nullam habere potestatem suprà clericos habitantes in suis dominiis, neque de jure divino, neque de jure humano. Hæc propositio,* inquit Marsilius, *habetur in responsione Bellarmini ad octo propositiones,* Propos. I. § 1, &c."—*Tom.* VII. *Lib.* i. *Consid. p.* 450, G.

[63] "Objicit F. Capellus, non est bona consequentia, prædictum fuit fore ut domus Heli pontificatum amitteret: ergo Salomon deposuit Abiathar, tanquàm propheta. At hæc non est Bellarmini argumentatio, nec ex Bellarmini dictis confici potest; sed hæc potiùs conficienda foret, si quis candidè institueret agere: *Salomon deposuit Abiathar sacerdotem; ergo non fecit hoc ut rex, sed ut propheta ... non enim potuit illum ejicere ut rex, cum ei non fuerit subjectus*" ... *Tom.* VII. *Lib.* ii. *Consid.* 3. *p.* 465, F.

from the Old Testament, which proves that the Levites were subject to laymen.[64]

The clergy ought indeed to be subject to the higher powers; *but to their own,* and to those which are suited to their state, that is, to the ecclesiastical powers.[65]

The clergy should also be obedient to the laws of princes, which they enact *with the assent and concurrence of the ecclesiastical magistrate.*[66]

All men who are under the jurisdiction of the king, should know that they will be punished by the king, if they commit a punishable offence. *But the clergy do not belong to the king's jurisdiction.* Therefore the exhortation of the synod has no reference to them.[67]

What the Apostle says of the payment of tribute relates to those who are subject to the secular power, not to those who are not subject

64 "... Negamus *ullum exemplum* ex veteri testamento produci posse, *quod evincat Levitas laïcis fuisse subjectos.*"—*Lib.* ii. *Consid.* 3. *p.* 467, D.

65 "Revera etiam clerici debent esse subjecti *potestatibus sublimioribus; sed suis, et statui suo convenientibus, hoc est, ecclesiasticis.*"—*Ibid.* H.

66 "Item clerici obedire debent legibus principum, *quas ferunt, annuente et consentiente ecclesiastico magistratu*" ... *Ibid. p.* 468, C. & D.

67 "Omnes qui ad jurisdictionem regis pertinent, scire debent, se à rege punitum iri, si culpam castigabilem admittant. *At clerici non pertinent ad regis jurisdictionem.* Nihil igitur ad illos hæc synodi exhortatio."—*Ibid. p.* 468, E.

to it ... Thus the clergy ought not to pay it, because they are not subject to the civil magistrate ... Let him, therefore, pay tribute from whom tribute is due ... If nothing is due, he is not obliged to pay.[68]

It will not be found in any Catholic author that a pope can be deposed by an emperor; *but that emperors may be deposed by the pope, will be found in many.*[69]

JAMES GRETSER.

Opera Omnia. Tom. XI. *Defensio Societatis Jesu.* Ratisbonæ, 1738.

It is a question in the schools, *Whether it is lawful to kill an innocent person?* Whether, &c. ... What harm, I pray you, is there in these questions? Or what do they contain contrary to the public peace and tranquillity? Certainly if the question, "*Is it lawful to kill a tyrant?*" be seditious, the question, *Is it lawful to kill an innocent person?* will be much more seditious. A

[68] "Quæ de tributis Apostolus memorat, pertinent ad illos qui potestati sæculari subjiciuntur, non ad non subjectos ... Sic et clerici pendere non debent; quia non sunt civili magistratui subjecti ... Ergo qui tributum debet, is reddat tributum ... Si nihil debet, nihil ergo tenetur reddere."—*Ibid. p.* 477, D. & E.

[69] "In nullo enim auctore Catholico invenietur, papam ab imperatore deponi posse: *benè autem imperatores à papâ.*"—*Ibid. p.* 484, B.

question is neither an affirmative nor a negative, but simply an enquiry. And to put a question has nothing to do with sedition[70]...

The preacher adds—*that the Jesuits, in this question, incline to the affirmative rather than to the negative, their writings sufficiently shew.* We do not only *incline*, but most willingly *adhere* to the part which has been chosen by St. Thomas and others, who reply to this question by a distinction. In conformity with their doctrine, a Jesuit of great celebrity[71] has thus written ... "*(A prince) is either a tyrant, not because he has unjustly usurped his power, but because he makes a bad use of his otherwise legitimate authority in the administration of his government; or else he is a tyrant through the power which he has forcibly usurped... If he were a tyrant of the latter kind, any man might kill him.*" ... Thus far this writer. You may perceive from his words, what has been condemned by the Council of Constance.[72]

[70] "Quæritur in scholis, *utrùm liceat occidere innocentem?* utrùm, &c. ... Quid, oro, criminis in his quæstionibus? Quid seditionis? Quid publicæ quieti et paci adversum? Certè si quæstio, *utrùm liceat occidere tyrannum*, seditiosa est, multò magis seditiosa erit illa quæstio, *utrùm liceat occidere innocentem* ... Quæstio nec affirmat, nec negat, sed quærit. Quærere non pertinet ad seditiones." ... *Tom.* XI. *Append. ad Apol. p.* 315, H. *p.* 316, A.

[71] Gregory of Valentia, *Tom.* III. *Disp.* 5. *Qu.* 8.

[72] "Addit prædicans, *Jesuitas in hâc quæstione, potius ad partem affirmantem, quàm ad negantem inclinare, satis indicant*

A king is not a tyrant, especially if we use the appellation of tyrant in the latter sense, and a tyrant is not a king ... Lest you should be anxious about the death of *John Guignard,* know that it must be ascribed to *the times, and not to his guilt.* You will never be hanged if you continue *as innocent* as he was.—(*Tom.* XI. *Append. ad Apol. p.* 317, A.)

But if the pontiff were to expel a prince from the kingdom, lest he should pervert his subjects with his heresy, then I freely confess that we unite our judgment to that of the pope, and we conceive it better that the Catholic religion should be preserved sound and entire, than that it should be destroyed ... And it was for this reason, and no other, that our society, and a vast number of persons of every rank and condition in France, opposed themselves to Henri IV., when as yet he had not become reconciled to the church by renouncing his heresy.[73]

illorum scripta. Non modò inclinamus ad illam partem, *sed illam partem libentissimè amplectimur, quàm amplectitur S. Thoma ... et alii,* qui ad hanc quæstionem respondent cum distinctione. Ex quorum doctrinâ hunc in modum scribit quidam magni nominis Jesuita; *Vel est tyrannus, non per arrogatam sibi injustè potestatem, sed solùm per pravum legitimæ alioquin autoritatis usum in gubernando; vel est tyrannus per arrogatam potestatem, quam vi obtineat ... Si autem esset tyrannus secundo modo, quilibet posset eum occidere.* Hæc ille. Ex cujus etiam verbis habes, quidnam Concilium Constant. damnaverit."—*Ibid. p.* 316, D. E. F.

[73] " At si pontifex aliquem ob hæresim *à regno arceat, ne*

... We are not so timid and faint-hearted, that we fear to affirm openly that the Roman pontiff can, if occasion require, absolve Catholic subjects from their oath of allegiance, if the prince should use them tyrannically and destroy the true religion; and we add moreover, that if it be done discreetly and circumspectly by the pontiff, *it is a meritorious work.*[74]

Mariana (*De Regis Institutione, Lib.* i. *cap.* 6), argues concerning tyrants, of whom there are two kinds; the former, consisting of those who forcibly seize and retain the territories of others, against all law and justice ... the latter, of those who indeed are lawful princes, but who afterwards convert their legitimate power into tyranny... Of the tyrant of the former kind there is no difficulty in speaking. It is chiefly concerning the tyrant of the latter that there is much discussion ... Say then, scribbler, Is every prince who refuses to

subditos in hæresim inducat, tum liberè fateor, nos nostrum judicium ad pontificis judicium aggregare, satiùsque reputare, ut Catholica religio sarta tecta præstetur, quàm ut evertatur ... Et hoc respectu, non ullo alio, *opposuerunt se nostri, et infiniti alii omnis dignitatis et conditionis in Galliâ Henrico* IV. cùm adhuc cum ecclesiâ in gratiam non rediisset, relictâ hæresi."—*Ibid. Defens. Apol. Gallic. p.* 329, A. B.

[74] "Tam timidi et trepidi non sumus, ut asserere palàm vereamur Romanum pontificem posse, si necessitas exigat, subditos Catholicos solvere juramento fidelitatis, si princeps tyrannicè illos tractet, veramque religionem extirpet; et addimus, si hoc à pontifice prudenter et circumspectè fiat, *esse opus meritorium.*"—*Vespertilio Hæreticus, p.* 882.

obey the Roman pontiff, a tyrant of the former or of the latter kind? Do the Jesuits determine this? Has every such prince been declared, by a judicial sentence, an enemy and oppressor of his country, and, as a violator of all justice and equity, has he been delivered over unto death, to suffer it at the hand of every man, even of a private individual? *This is what Mariana requires, that a tyrant of the latter kind may be killed by a private person; or at least, that if such a judicial sentence cannot be pronounced, the common voice of the people may, with the consent and approval of learned men, proclaim this or that prince to be a tyrant.*[75]

Heissius observes, that the latter part of this opinion is peculiar to Mariana. The more common opinion is, that it is never lawful to attack a prince who has become a tyrant of the second kind, before a public and judicial sentence has been pronounced, by which he may be solemnly declared an enemy to the state, *and therefore before he can be deprived of the power which he possessed by those who have the right of taking it away.*[76]

[75] "Hoc enim requirit Mariana, ut tyrannus secundi generis *à privato occidi possit; vel saltem, si talis sententia judicialis ferri nequeat, ut communis populi vox clamet, accedente eruditorum assensu et comprobatione, hunc vel illum principem esse tyrannum.*"—(*Ibid.* p. 883. B. C. D. E.)

[76] Commmunior sententia est, nunquam licitum esse manus principi in tyrannum secundi generis transformato inferre, antè

PAUL LAYMANN.

Theologia Moralis. Wirceburgi, 1748. (Lutetiæ Parisiorum, 1627. Ed. Coll. Sion.)

As the body is subordinate to the soul . . . and things temporal to things eternal, so should the civil power be subordinate to the ecclesiastical power . . . Whence Boniface VIII. concludes, in *Extrav. Unam Sanctam . . . It is necessary that the sword should be subject to the sword, and the temporal authority to the spiritual power; since the apostle says, " There is no power but of God:" yet the things which proceed from God must be regulated with order; but they would not be regulated with order unless the sword were subject to the sword, and were reduced as an inferior to the highest power.—(Lib.* i. *Tr.* 4. *c.* 6. *de Legibus, n.* 2.)

The church does not receive, but reproves, those laws of secular princes, which affect, by command or prohibition, the possessions, and particularly the persons of ecclesiastics, although they should seem to conduce to the interest or protection of the church . . . The reason is, that in such laws the direct jurisdiction of lay-princes overrules the ecclesiastical, (for to legislate is an act of jurisdiction): but such an usurpation of power is

publicam et judicialiter latam sententiam, quâ hostis reipublicæ solemniter declararetur, adeòque potestate quâ potiebatur, ab his quibus jus [illegible], exuatur."—(*Ibid.*)

opposed to the ecclesiastical immunity, and therefore an injury rather than a benefit is brought upon the church ... *(Ibid. c. 13. n. 1.)*

The clergy do not incur the penalty awarded by the civil laws, neither can they be punished by the civil magistrate; but when the complaint is brought before their own ecclesiastical judge, the clergy who offend against the civil law should be punished by him with deserved punishment, either with the same penalty which has been awarded by the civil law to lay-men, or with another and a milder judgment, as Rodriguez, Vasquez, and Suarez have well maintained.—*(Ibid. n. 4.)*

Corollary. The civil laws which invalidate a contract or will, or which render persons incapable of making a contract or a will, in punishment of some crime committed by themselves or their ancestors, do not extend to the clergy, as Navarre and Suarez remark after the common opinion. The reason is evident. For such a law is penal, and comprises a co-active force; which cannot extend to ecclesiastical persons.—*(Ibid. n. 5.)*

After what has been said, it will be easy to answer the following question,—Whether the obligation of the clergy to observe the civil laws, which are the common laws of citizens, and are not opposed to the sacred canons and to the ecclesiastical government, proceeds directly, or only indirectly, from the civil legislative power? Victoria, Sotus, Medina Salas, and many others,

contend that the obligation is direct . . . *(Ibid. n.* 5.)

Yet the contrary opinion, which is that of Azor and Suarez, of Bellarmine in his Apology against the King of England, and of Adam Tanner, is much more easy and more probable; that the clergy are not directly and specially bound by the civil laws, either by virtue of the laws themselves, or of the civil legislative power; for they are entirely exempt from such authority by every kind of right.—*(Ibid. n.* 6.)

BUSEMBAUM & LACROIX.

Theologia Moralis, nunc pluribus partibus aucta à R. P. Claudio Lacroix, Societatis Jesu. Coloniæ, 1757. (Coloniæ Agrippinæ, 1733. Ed. Mus. Brit.)

To strike one of the clergy, or to bring him before a secular tribunal, is personal profanation.—*(Tom.* II. *Lib.* iii. *Pars* I. *Tr.* 1. *c.* 2. *Dub.* 2. *n.* 48, *Resol.* I.)

A man who has been banished by the pope may be killed any where, as Filliucius, Escobar, and Diana teach: because the pope has at least an indirect jurisdiction over the whole world, even in temporal things, as far as may be necessary for the administration of spiritual affairs, as all the Catholics maintain, and as Suarez proves against the King of England.[77]

[77] "Bannitus à papâ potest occidi ubique, uti docent *Filliucius, Escobar, Diana;* quia papa habet jurisdictionem

The pope has the power of forbidding Christian princes to carry on war, when the general good of the faith or of religion demands it: for in these things he is the vicar of Christ appointed with power, and princes themselves are also primarily bound to be mindful of this good.[78]

per totum mundum, saltem indirectam, etiam in temporalia, quantum necesse est ad administrationem spiritualium, uti tenent Catholici omnes, et demonstrat Suarez contra Regem Angliæ." — *Tom.* II. *Lib.* iii. *Pars* I. *Tr.* 4. *c.* 1. *Dub.* 2. *Quæst.* 178. § 4. *n.* 795.

[78] "Papa habet potestatem prohibendi bella principibus Christianis, quando ita exigit bonum commune fidei vel religionis: quia in his est vicarius Christi cum potestate constitutus, tenenturque ipsi principes etiam primariò, hoc bonum attendere." — *Tom.* II. *Lib.* iii. *Pars* I. *Tr.* 4. *c.* 1. *Dub.* 5. *Quæst.* 190. § 7. *n.* 874.

APPENDIX.

APPENDIX.

I.

(Page 14.)

The following schedule, used by the rectors in porting to the General, and transmitted to him with eir annual letters, is taken from Pasquier's *Catéchisme s Jésuites*. Ed. 1677, p. 211.

Catalogus Primus Collegii Parisiensis, Anno MDXC.

n.	Judicium.	Prudentia.	Experientia.	Profectus in Literis.	Naturalis Complexio.	Ad quæ Societatis ministeria talentum habeat.

II.

A Translation of the Bull for the effectual Suppression of the Order of the Jesuits.[1]

CLEMENT XIV. Pope, &c.

JESUS CHRIST our Saviour and Redeemer was foretold by the prophets as the Prince of Peace: the angels proclaimed him under the same title to the shepherds at his first appearance upon earth; he afterwards made himself known repeatedly as the sovereign pacificator; and he recommended peace to his disciples before his ascension to heaven.

Having reconciled all things to God his Father, having pacified by his blood and by his cross every thing which is contained in heaven and in earth, he recommended to his Apostles the ministry of reconciliation, and bestowed on them the gift of tongues, that they might publish it; that they might become ministers and envoys of Christ, who is not the God of discord, but of peace and love; that they might announce this peace to all the earth, and direct their efforts to this chief point, that all men being regenerated in Christ, might preserve the unity of the Spirit in the bond of peace; might consider themselves as one body and one soul, as called to one and the same hope, to one and the same vocation, at which, according to

[1] Reprinted from the *Protestant Advocate* (1815), Vol. I p. 153, &c.

St. Gregory, we never can arrive, unless we run in concert with our brethren. This same word of reconciliation, this same ministry, is recommended to us by God in a particular manner. Ever since we were raised (without any personal merit) to the chair of St. Peter, we have called these duties to mind day and night; we have had them without ceasing before our eyes; they are deeply engraven on our heart; and we labour to the utmost of our power to satisfy and fulfil them. To this effect we implore without ceasing the protection and the aid of God, that he would inspire us and all his flock with counsels of peace, and open to us the road which leads to it. We know, besides, *that we are established by the Divine Providence over kingdoms and nations, in order to pluck up, destroy, disperse, dissipate, plant or nourish,* as may best conduce to the right cultivation of the vineyard of Sabaoth, and to the preservation of the edifice of the Christian religion, of which Christ is the chief corner-stone. In consequence hereof we have ever thought and been constantly of opinion, that as it is our duty carefully to plant and nourish whatever may conduce in any manner to the repose and tranquillity of the Christian republic, so the bond of mutual charity requires that we be equally ready and disposed to pluck up and destroy even the things which are most agreeable to us, and of which we cannot deprive ourselves without the highest regret and the most pungent sorrow.

It is beyond a doubt, that among the things which contribute to the good and happiness of the Christian republic, the religious orders hold as it were the first place. It was for this reason that the Apostolic See, which owes its lustre and support to these orders, has

not only approved, but endowed them with many exemptions, privileges and faculties, in order that they might be so much the more excited to the cultivation of piety and religion: to the direction of the manners of the people, both by their instructions and their examples; to the preservation and confirmation of the unity of the faith among the believers. But if at any time any of these religious orders did not cause these abundant fruits to prosper among the Christian people, did not produce those advantages which were hoped for at their institution; if at any time they seemed disposed rather to trouble than maintain the public tranquillity; the same Apostolic See, which had availed itself of its own authority to establish these orders, did not hesitate to reform them by new laws, to recal them to their primitive institution, or even totally to abolish them where it has seemed necessary. Upon motives like these, Innocent III. our predecessor, having considered that the too great multiplicity of regular orders served only to bring confusion into the church of God, did, in the fourth Council of Lateran, forbid all persons to invent any new religious institution, and counsel all those who were called to the monastic life, to embrace one of the orders already established. He determined, also, that whoever was disposed to found any new religious house, should submit it to some of the rules or institutions already approved. From hence it results that no one has a right to found any new order, without the special permission of the Roman pontiff, and that with very good reason; the rather, as the end of the new institutions being the attainment of a greater degree of perfection, it is proper that the Apostolic See should previously and carefully examine the rules of conduct proposed to be laid down,

lest great inconveniences, and even scandals, should be introduced into the church of God, under the specious appearance of a greater good.

Notwithstanding the wisdom of these dispositions of Innocent III., in after times *excess of importunity wrung from the Holy See* the approbation of divers regular orders; nay, such was *the arrogant temerity* of many individuals, that an infinite number of orders, *especially mendicants, started up without any permission at all.* To remedy this abuse, Gregory X. likewise our predecessor, renewed the constitution of Innocent III. in the General Council at Lyons, and forbad every one, under the most severe penalties, to invent thereafter any new orders, or to wear the habit of them. And as to the new institutions and mendicant orders, established after the Council of Lateran, and not then approved by the Holy See, he abolished them all; and with regard to those which had then been confirmed by the Apostolic See, he ordained, that those who had already taken the vows might, if they saw good, remain in them, on condition that they received no new members, that they acquired no new houses, lands, or possessions whatever, and that they did not alienate the possessions they then had, without the express permission of the Apostolic See. And further, he reserved to the said See the disposition of all the goods and possessions, to be carried to the subsidies destined for the Holy Land, or for the poor, or for other pious uses, and that through the channel of the Ordinary of the place, or of such other person as the Holy See should appoint. He prohibited likewise the members of the said orders to preach, confess, or even inter any other dead except those of their own order. He declared, however, that the orders and preachers called "*Fratres Minores*,"

should be exempted from this constitution, inasmuch as the evident advantage the Catholic church reaped from them, entitled them to an entire approbation. He ordained, likewise, that the order of the Hermits of St. Augustine, and that of the Carmelites, should remain on their ancient footing, inasmuch as their institution was prior to the Council of Lateran. And finally, he permitted the individuals of the orders comprised in the said constitution, full liberty of transporting themselves and their effects into any other order already approved; provided only that no whole order or convent should pass with all their effects into any one other order, without a previous and express permission of the Holy See.

The other Roman pontiffs, our predecessors, followed the same steps, as circumstances required. Among others, Clement V. by a letter *sub plumbo*, expedited the 3d of May, in the year 1312, induced thereto by the general discredit into which the order of Templars was fallen, did entirely suppress and abolish the said order, though it had been legally approved, and though, on account of the services it had rendered to the Christian republic, the Holy See had heretofore bestowed on it many and important privileges, faculties and exemptions; and though the General Council of Vienna, to whom the examination of this affair had been committed, had not thought proper to pronounce a formal and definitive sentence.

St. Pius V. likewise our predecessor, whose eminent virtues are honoured by the church, suppressed and entirely abolished the order called "*The Humble Brothers*," though it was anterior to the Council of Lateran, and had been approved by Innocent III. Honorius III. Gregory IX. and Nicholas III. pontiffs

of blessed memory, and our predecessors; his reasons for which were, that the disobedience of this order to the apostolic decrees, their quarrels among themselves and with strangers, left no room to hope from them any example of virtue; and that besides some individuals of this order had made *an infamous attempt on the life* of St. Charles Boromæus, a cardinal of the holy church, and apostolic visitor of the said order.

The Pope Urban VIII. our predecessor, of blessed memory, did in the same manner, by a brief dated the 6th of February, abolish and for ever suppress the congregation of "*Fratres Conventuales reformati,*" though this order had been approved by Pope Sixtus V. who had distinguished it by particular benefactions and favours. Urban VIII. suppressed it, because the church of God did no longer receive any spiritual advantages from it; and because violent disputes had arisen between this order and those of the "*Fratres Conventuales non reformati.*" He ordained that the houses, convents and goods, moveable and immoveable, belonging to their congregation, should be assigned over to the "*Fratres Minores Conventuales*" of St. Francis, except only the house at Naples, and that of St. Anthony of Padua, called "*De Urbe.*" This last he incorporated, and applied to the apostolic chamber, leaving the disposition of it to his successors. Lastly, he permitted the brothers of the said congregation to pass into the houses of Capuchins, or into those of the brothers called "*De Observantiâ.*"

This same Urban VIII. by another letter in the form of a brief, dated the 2d of December, 1643, suppressed for ever, extinguished and abolished the regular order of the Saints Ambrose and Barnaby, *ad nemus*, submitting the regulars of the said order to the jurisdiction

and government of the Ordinary, permitting the individuals thereof to pass into other regular orders approved by the Holy See. Innocent X. confirmed this abolition afterwards by his letter *sub plumbo* of the first of April, 1645. He further secularized all the benefices, monasteries, and houses of the said order, which were heretofore regular. The same Innocent X. our predecessor, having been informed of the great disorders which had arisen among the regulars of the pious schools of "*The Mother of God;*" and notwithstanding the said order had been solemnly approved by Gregory XV., did, after a mature examination, and by his brief, dated 16th of March, 1645, reduce the said order to a simple congregation, dispensing with all obligation to make any vow, in imitation of the institution of the congregation of secular priests of the oratory, in the church of St. Mary, at Valicella de Urbe, or, as it is commonly called, of St. Philip of Neræa; he granted the said regulars the permission of passing into any other order, forbad the further admission of novices; and the administration of the vows to the novices already received. And, lastly, he transferred to the Ordinaries all the superiority and jurisdiction which had heretofore been vested in the minister general, the visitors, and superiors. And these dispositions had their full effect for some years; till at last the Holy See, convinced of the utility of this institution, recalled it to its first form, re-ordained the ancient solemn vow and reinstated it as a fixed regular order.

By another brief, of the 29th of October, 1650, t same Innocent X. totally suppressed the order of Basilicus of the Arminians; and that on the s account of dissensions and troubles arisen therein invested the ordinaries with full power and auth

APPENDIX.

The following Schedule, used by the Rectors in reporting the General, and transmitted to him with their annual ters, is taken from Pasquier's *Catéchisme des Jésuites.* Ed. 77, p. 211.

Ingenium.	Judicium.	Prudentia.	Experientia.	Profectus in Literis.	Naturalis Complexio.	Ad quæ Societatis ministeria talentum habeat.

ANNO DECIMO

GEORGII IV. REGIS.

AN ACT FOR THE RELIEF OF HIS MAJESTY'S ROMAN CATHOLIC SUBJECTS.

* * * [13*th April*, 1829.]

Titles to Sees, &c. not to be assumed by Roman Catholics.

XXIV. AND whereas the Protestant Episcopal Church of *England* and *Ireland*, and the Doctrine, Discipline, and Government thereof, and likewise the Protestant Presbyterian Church of *Scotland*, and the Doctrine, Discipline, and Government thereof, are by the respective Acts of Union of *England* and *Scotland*, and of *Great Britain* and *Ireland*, established permanently and inviolably: And whereas the Right and Title of Archbishops to their respective Provinces, of Bishops to their Sees, and of Deans to their Deaneries, as well in *England* as in *Ireland*, have been settled and established by Law; be it therefore enacted, That if any Person, after the Commencement of this Act, other than the Person thereunto authorized by Law, shall assume or use the Name,

Style, or Title of Archbishop of any Province, Bishop of any Bishoprick, or Dean of any Deanery in *England* or *Ireland*, he shall for every such Offence forfeit and pay the Sum of One hundred Pounds.

For the Suppression of Jesuits and other Religious Orders of the Church of Rome.

XXVIII. And whereas Jesuits, and Members of other Religious Orders, Communities, or Societies of the Church of *Rome*, bound by Monastic or Religious Vows, are resident within the United Kingdom; and it is expedient to make Provision for the gradual Suppression and final Prohibition of the same therein; be it therefore enacted, That every Jesuit, and every Member of any other Religious Order, Community, or Society of the Church of *Rome*, bound by Monastic or Religious Vows, who at the Time of the Commencement of this Act shall be within the United Kingdom, shall, within Six Calendar Months after the Commencement of this Act, deliver to the Clerk of the Peace of the County or Place where such Person shall reside, or to his Deputy, a Notice or Statement, in the Form and containing the Particulars required to be set forth in the Schedule to this Act annexed; which Notice or Statement such Clerk of the Peace, or his Deputy, shall preserve and register amongst the Records of such County or Place, without any Fee, and shall forthwith transmit a Copy of such Notice or Statement to the Chief Secretary of the Lord Lieutenant, or other Chief Governor or Governors of *Ireland*, if such Person shall reside in *Ireland*, or if in *Great Britain*, to One of His Majesty's Principal Secretaries of State; and in case any Person shall offend in the Premises, he shall forfeit and pay to His Majesty, for every Calendar Month during which he shall remain in the United Kingdom without having de-

livered such Notice or Statement as is herein-before required, the Sum of Fifty Pounds.

Jesuits, &c. coming into the Realm, to be banished.

XXIX. And be it further enacted, That if any Jesuit, or Member of any such Religious Order, Community, or Society as aforesaid, shall, after the Commencement of this Act, come into this Realm, he shall be deemed and taken to be guilty of a Misdemeanor, and being thereof lawfully convicted, shall be sentenced and ordered to be banished from the United Kingdom for the Term of his natural Life.

Natural-born Subjects, being Jesuits, may return into the Kingdom, and be registered.

XXX. Provided always, and be it further enacted, That in case any natural-born Subject of this Realm, being at the Time of the Commencement of this Act a Jesuit, or other Member of any such Religious Order, Community, or Society as aforesaid, shall, at the Time of the Commencement of this Act, be out of the Realm, it shall be lawful for such Person to return or to come into this Realm; and upon such his Return or coming into the Realm he is hereby required, within the Space of Six Calendar Months after his first returning or coming into the United Kingdom, to deliver such Notice or Statement to the Clerk of the Peace of the County or Place where he shall reside, or his Deputy, for the Purpose of being so registered and transmitted, as herein-before directed; and in case any such Person shall neglect or refuse so to do, he shall for such Offence forfeit and pay to His Majesty, for every Calendar Month during which he shall remain in the United Kingdom without having delivered such Notice or Statement, the Sum of Fifty Pounds.

XXXI. Provided also, and be it further enacted, That, notwithstanding any thing herein-before contained, it shall be lawful for any One of His Majesty's Principal Secretaries of State, being a Protestant, by a Licence in Writing, signed by him, to grant Permission to any Jesuit, or Member of any such Religious Order, Community, or Society as aforesaid, to come into the United Kingdom, and to remain therein for such Period as the said Secretary of State shall think proper, not exceeding in any Case the Space of Six Calendar Months; and it shall also be lawful for any of His Majesty's Principal Secretaries of State to revoke any Licence so granted before the Expiration of the Time mentioned therein, if he shall so think fit; and if any such Person to whom such Licence shall have been granted shall not depart from the United Kingdom within Twenty Days after the Expiration of the Time mentioned in such Licence, or if such Licence shall have been revoked, then within Twenty Days after Notice of such Revocation shall have been given to him, every Person so offending shall be deemed guilty of a Misdemeanor, and being thereof lawfully convicted shall be sentenced and ordered to be banished from the United Kingdom for the Term of his natural Life.

The Principal Secretaries of State may grant Licences to Jesuits, &c. to come into the Kingdom; and may revoke the same.

XXXII. And be it further enacted, That there shall annually be laid before both Houses of Parliament an Account of all such Licences as shall have been granted for the Purpose herein-before mentioned within the Twelve Months then next preceding.

Accounts of Licences to be laid before Parliament.

XXXIII. And be it further enacted, That in case any Jesuit, or Member of any such Religious Order, Community, or Society as aforesaid, shall, after the Commencement of this Act, within any Part of the

Admitting Persons as Members of such Religious Orders deemed a Misdemeanor.

United Kingdom, admit any Person to become a Regular Ecclesiastic, or Brother or Member of any such Religious Order, Community, or Society, or be aiding or consenting thereto, or shall administer or cause to be administered, or be aiding or assisting in the administering or taking, any Oath, Vow, or Engagement purporting or intended to bind the Person taking the same to the Rules, Ordinances, or Ceremonies of such Religious Order, Community, or Society, every Person offending in the Premises in *England* or *Ireland* shall be deemed guilty of a Misdemeanor, and in *Scotland* shall be punished by Fine and Imprisonment.

Any Person so admitted a Member of a Religious Order to be banished.

XXXIV. And be it further enacted, That in case any Person shall, after the Commencement of this Act, within any part of this United Kingdom, be admitted or become a Jesuit, or Brother or Member of any other such Religious Order, Community, or Society as aforesaid, such Person shall be deemed and taken to be guilty of a Misdemeanor, and being thereof lawfully convicted shall be sentenced and ordered to be banished from the United Kingdom for the Term of his natural Life.

The Party offending may be banished by His Majesty;

XXXV. And be it further enacted, That in case any Person sentenced and ordered to be banished under the Provisions of this Act shall not depart from the United Kingdom within Thirty Days after the pronouncing of such Sentence and Order, it shall be lawful for His Majesty to cause such Person to be conveyed to such Place out of the United Kingdom as His Majesty, by the Advice of His Privy Council, shall direct.

and if at large after Three Months, may be transported for Life.

XXXVI. And be it further enacted, That if any Offender, who shall be so sentenced and ordered to be banished in manner aforesaid, shall,

after the End of Three Calendar Months from the Time such Sentence and Order hath been pronounced, be at large within any Part of the United Kingdom, without some lawful Cause, every such Offender being so at large as aforesaid, on being thereof lawfully convicted, shall be transported to such Place as shall be appointed by His Majesty, for the Term of his natural Life.

Not to extend to Female Societies

XXXVII. Provided always, and be it enacted, That nothing herein contained shall extend or be construed to extend in any Manner to affect any Religious Order, Community, or Establishment consisting of Females bound by Religious or Monastic Vows.

Penalties how to be recovered.

XXXVIII. And be it further enacted, That all Penalties imposed by this Act shall and may be recovered as a Debt due to His Majesty, by Information to be filed in the Name of His Majesty's Attorney-General for *England* or for *Ireland*, as the Case may be, in the Courts of Exchequer in *England* or *Ireland* respectively, or in the Name of His Majesty's Advocate-General in the Court of Exchequer in *Scotland*.

Act may be altered this Session.

XXXIX. And be it further enacted, That this Act, or any Part thereof, may be repealed, altered, or varied at any Time within this present Session of Parliament.

Commencement of Act.

XL. And be it further enacted, That this Act shall commence and take effect at the Expiration of Ten Days from and after the passing thereof.

COLLATIONS AND CORRECTIONS

MADE IN THE

BODLEIAN LIBRARY AT OXFORD.

As quoted by the Commissioners.		*As found in the Bodleian.*
FERDINAND DE CASTRO PALAO		
deberent satis investigare	p. 27	—debebant satis investigare
Est mihi probabile	28	—Et mihi probabile
NICHOLAS BALDEL		
(Confessarius) potest licitè sequi	30	—(Confessarius) in tradendâ absolutione licitè potest sequi
Idque verum est		—Idque est verum
ANTHONY ESCOBAR		
quo fuit acquisita	167	—quo acquisita fuit
IMAGO PRIMI SÆCULI		
Societas toto orbe diffusa	176	—Societas Jesu toto orbe diffusa
BRIDGWATER		
Isaaco Comneno liberè	446	—Isaaco Comneno Imperatori liberè
recipiuntur, his conditionibus unguntur, et coronantur		—recipiuntur, unguuntur, et coronantur.
BENEDICT JUSTINIAN		
divinâ auctoritate licere.	480	—divinâ auctoritate licere, cum magistratibus suis cuique potestatis fines supremi principis præscribant.

The Collations made in the University Library at CAMBRIDGE *have been unfortunately mislaid.*

COLLATIONS AND CORRECTIONS
MADE IN THE
LIBRARY OF THE BRITISH MUSEUM.

As quoted by the Commissioners.		*As found in the British Museum.*
ROBERT BELLARMINE		
antequam essent conjuncta	*p.* 447	—antequam essent conjunctæ
necessaria videbitur		—necessaria esse videbitur
tanquam Princeps spiritualis		—tanquam summus Princeps spiritualis
infidelitatem. At judicare		—infidelitatem, at judicare
cui est commissa arca Religionis		—cui est commissa cura Religionis
BUSEMBAUM and LACROIX		
quos refert	294	—quos adductis locis refert
justam. Hæc autem	348	—justam, hæc autem
convincatur. Subire		—convincatur, subire
ad causandum ei utilitatem		—ad causandam ei utilitatem
quia in his est Vicarius Christi	535	—quia in his est Christi Vicarius
JAMES KELLER		
vel hæreditate et electione	475	—vel hæreditate vel electione
quid illi fieret	476	—quid illo fieret
JOHN MARIANA		
Qui si morem gesserit ...... sistendum arbitror, neque acerbiora remedia tenenda	454	—Qui si morem gesserit ...... resistendum arbitror, neque &c.
si publici conventus facultas erit sublata:	455	—si publici conventus facultas erat sublata:
JOHN OF SALAS		
est frivolum	478	—frivolum est

COLLATIONS AND CORRECTIONS
MADE IN
THE LIBRARY OF SION COLLEGE.

As quoted by the Commissioners.		*As found in Sion College.*
HONORATUS FABRI		
ultro et sponte	*p.* 45	—altro et sponte
invincibilem. Reverà		—invincibilem, reverà
formalis scilicet, aut virtualis	153	—formalis scilicet, ut virtualis

As quoted by the Commissioners.		*As found in Sion College.*
Honoratus Fabri		
simoniæ vitio laborat.		—simoniæ vitio laborat?
restituere hic	345	restituere huic
Vincent Filliucius		
factus est ebrius	108	—factus sit ebrius
Stephen Fagundez		
relictâ suâ propriâ	25	—relictâ propriâ suâ
Si judex iniquus	406	—Si tamen judex iniquus
Anthony Fernandius		
monarchias in somnis (vidit Daniel)	486	—Monarchias in somniis (vidit Daniel)
Amad. Guimenius		
Pro hac opinione militant quot quot asserunt	42	—Pro hac opinione militant quot asserunt
Concluendum est	42	—Concludendum est
difficultas, an liceat	42	—difficultas. An liceat
Cornelius a Lapide		
eorum libidinem	287	—libidinem eorum
Paul Laymann		
ut animus ... absorbeatur	107	—ut animas ... absorbeatur
conferre aliud	155	—conferre alicui
ex his	168	—ex iis
priori modo	169	—priore modo
ex his		—ex iis
media subordinata,	531	—media fini subordinata
oportet ... autoritatem ... subjici		—oportet ... autoritatem ... subjicit
prætenditur directa		—prætenditur directè
John Lorin		
Quoniam super cæteros	484	—Hoc igitur peculiari quadam ratione ab hominibus ordinis Clericalis, qui quoniam super cæteros
Maurum voluit trucidare.	484	—Maurum voluit trucidare, quemadmodum Hæbræi populi Dux creatus est Moyses interfector injuriosi Ægyptii.
Valerius Reginald		
Excusari autem famulos et a peccato	352	—Excusari autem (famulos) et a peccato
Emmanuel Sa (1590)		
aut nullum, aut leve	287	—The Edition of 1615 omits *aut nullum,* (note, p. 170) that of 1599 contains it.
Thomas Sanchez		
si nihil horum	106	—si nil horum
decidi posse	293	—posse decidi
constituerit, cujus	294	—constituerit. Cujus

As quoted by the Commissioners.		*As found in Sion College.*
FRANCIS SUAREZ		
nec id juramento	300	—nec juramento id
vel aliud apostasiæ genus	481	—vel aliud apostasiæ tenus
THOMAS TAMBURIN		
opinioni probili	39	—opinioni probabili
FRANCIS TOLET		
si casu accidit	9	—si casu accidat
fieret. Et ponit exemplum.	148	—fieret, et ponit exemplum.
posset eis dari pecunia		—posset eis dare pecunia
pro ipsa electione liceret		—pro ipsa electione licere
Tantum tota difficultas est	297	—Tamen tota difficultas est
autem illo modo	297	—autem in illo modo
GABRIEL VASQUEZ		
sibi licere putat	22	—licere sibi putat
et jura.. transgrediatur	479	—et jure...transgrediatur.

INDEX.

? Bdaw

THE END.